

Ahern, M.C.

1932

History of the development of education in Ireland.

School of Education
July 11, 1932
9874

Ed.
Thesis
Anner
1931
Stored

BOSTON UNIVERSITY
SCHOOL OF EDUCATION

Thesis

THE HISTORY OF THE DEVELOPMENT OF EDUCATION IN IRELAND

Submitted by

Margaret Catherine Anner
A.B. Emmanuel College, 1931

In partial fulfillment of requirements for the
Degree of Master of Education

First Reader: Franklin C. Roberts, Assistant Professor of Education, Boston University
Second Reader: Arthur H. Wilde, Dean, Boston University School of Education

Boston University
School of Education
Library

PREFACE

This thesis had its inception in the month of October, 1931, when the writer began her studies for the Degree of Master of Education, at Boston University, Boston, Massachusetts. After reading many accounts and references to Irish learning the author decided that students of education should have a correct conception of Ireland's place in the field of education. Consequently, the writer has composed this thesis to prove clearly and concisely and, as far as possible, without prejudice, that there has been a development in Irish education since their beginning as a people to the present day.

For the material and sources the writer is very grateful for the use of the Library of the School of Education, Boston University, Boston; Library of Emmanuel College, Boston; and the Boston Public Library. The writer also expresses her indebtedness for the aid rendered in obtaining official material and in completing the bibliography to the Department of the Interior, Bureau of Education, Washington, D. C. Through the kindly aid of Miss Downes, the Librarian of the School of Education, Boston University, official reports were lent from the Bureau of Education.

The An Roinn Oideachais, Saorstat Eireann, (Department of Education, Irish Free State) Dublin, has given considerable help in granting the writer the opportunity of obtaining official Reports as to modern developments.

My greatest indebtedness is due Professor Franklin C. Roberts who has been my constant adviser during the composition of this thesis. To him and all my teachers I wish to express my sincerest thanks.

CONTENTS

Introduction	
	Page
Chapter I, Pre-Christian Schools	6
A. Early Inhabitants	6
B. The Clan System	6
C. The Druids	7
1. Their religion	
D. The Brehons	8
1. Education	
E. The Bards	9
1. Education	
F. Bardic Schools	10
1. Types of Schools	
2. Convention of Druim Ceat	
Chapter II, Schools of the Christian Era 450-850 A.D. . .	12
A. Conversion of Ireland	12
1. St. Patrick Life and Deeds	
2. His work in Ireland	
B. Early Christian Schools	12
C. Irish Monastic Schools	14
1. Origin	
2. Spread of schools	
3. Organization	
4. Support	
5. Buildings	
6. Rules	
D. Work of the Irish Monks in Education and Learning.	20

1. The first part of the document is a list of names.

2. The second part of the document is a list of names.

3. The third part of the document is a list of names.

4. The fourth part of the document is a list of names.

5. The fifth part of the document is a list of names.

6. The sixth part of the document is a list of names.

7. The seventh part of the document is a list of names.

8. The eighth part of the document is a list of names.

9. The ninth part of the document is a list of names.

10. The tenth part of the document is a list of names.

11. The eleventh part of the document is a list of names.

12.

1.	Evidences	
2.	Curriculum	
3.	Classical Learning	
4.	Origin	
5.	Other Countries	
	a. Scripture	
	b. Mathematics	
	c. Geography	
	d. Astronomy	
6.	Methods	
7.	Music	
8.	Irish Art	
	a. Characteristics	
	b. Examples	
9.	Scriptorium and Manuscripts	
	a. Examples	
E.	Irish Monastic Influence in Other Lands	34
	1. Scotland	
	2. Northern Islands	
	3. England	
	4. France	
	5. Switzerland	
	6. Germany	
	7. Italy	
	8. Evidences	
F.	Irish Scholars	39
G.	Other Influences	40
	1. Converts	
	2. Home Education	
I.	Summary	41
Chapter III, The Period of the Danish Invasion 800-1166 . .		43
A.	The Coming of the Danes	43
	1. Reason for hatred of Christians	
	2. Invasion not subjugation	



B.	Period of Darkness in Education	44
1.	Reasons	
a.	Monasteries destroyed	
b.	Continuous warfare	
C.	Brian Born, Leader	46
1.	Revival of Learning	
D.	Battle of Clontarf, 1014	47
E.	Effects of the Danish Invasion	48
	Chapter IV, The Period of the Norman Invasion	49
A.	Historical Background	49
1.	Dermot MacMorrough	
2.	Papal Bull	
3.	Arrival of Normans, 1169	
4.	Arrival of Henry II, 1171	
5.	Civil Strife	
B.	Status of Education	53
1.	Bardic Schools -- Chieftain's court	
a.	Very meagre	
2.	Monasteries	
C.	Summary	55
	Chapter V, Period of Religious Strife	57
A.	Importance of period	57
B.	Historical Background	58
C.	Development of Education	62
1.	Period of Oppression in Education	
a.	State of Learning	
b.	English Policy towards Education	

.....

.

.

.

.....

.

.....

.

.....

.

.....

.....

.

.

.

.

.

.

.

.....

.

!

.

.....

.

.....

.

.....

.

.....

.

.....

.

.

.

.

1. English Parish Schools
2. Confiscation of Monasteries
3. Grammar Schools, 1577
4. Trinity College, 1591

- c. Penal Laws
- d. Native Education

1. Abroad
2. Hedge Schools

2. Battle for Education, 1733-1831

- a. Protestant Charter Schools, 1733
- b. Erasmus Smith Foundation
- c. Society for Discountenancing Vice
- d. Lord Lieutenant's Schools
- e. Sunday School Society
- f. London Hibernian Society
- g. Baptist Society
- h. Irish Society
- i. Catholic Schools

1. Christian Brothers
2. Nuns' Schools
3. Catholic Day Schools

- j. Commission of 1812
- k. Kildare Place Society
- l. Commission on Educational Inquiry, 1825

Chapter VI, Education under the National System 79

A. Elementary Education 79

1. Purpose of National System
2. Government

- a. Central Board
- b. Local Management
- c. Inspectors

3. Support
4. Religious Instruction
5. School Houses
6. Books
7. Teachers

- a. Training
- b. Remuneration

8. Curriculum
9. Industrial and Agricultural schools
10. Success of system

B. Secondary Education 92

1. Status
2. Schools established
3. Efforts made to improve schools
 - a. Commissioners of education
 - b. Educational Board
4. Intermediate Education Board
5. Defects of Board

C. Technical and Commercial Education 97

D. Summary 98

Chapter VII, Education under the Irish Free State, 1929-31.100

A. Political Background100

B. Action of the Irish Free State in Education . . . 101

1. Objectives
2. Policy

C. Primary Education 104

1. Organization
2. School Buildings
3. School Attendance
4. Primary Teachers
5. Curriculum and Certificate
6. Rural Science and Nature Study
7. Inspection
8. Medical Service
9. Provision of school meals
10. Scholarships

D. Secondary Education 111

1. Administration of grants
2. Scholarships
3. Examinations

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 2 3 4

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

4. Curriculum
5. Teachers

a. Superannuation Act

E. Technical Education	116
----------------------------------	-----

1. Administration
2. Vocational Education Act
3. Training of Teachers
4. Future

F. Summary	119
----------------------	-----

Chapter VIII, University Education	121
--	-----

Chapter IX, Comprehensive Summary	124
---	-----

.....

.

.

.

.

.....

.....

.....

INTRODUCTION

Many writers on the subject of the history of education are wont to disregard entirely Ireland's place in that chronicle. That Ireland was plunged in darkness, that she blindly followed England's commands, and that she today is generally in ignorance is too commonly the impression made by some authors. The majority of histories make no mention of Ireland as the preserver of learning during the Middle Ages. The Dark Ages they bemoan, the 'otherworldliness' of the Church they emphasize, but pass over the possibility of Ireland's being the land where the light of learning was bright.¹ Writers have failed to realize that there is a continuity in the history of education. There is a great connecting link between the Graeco-Roman culture and the Renaissance in the Irish Monastic schools.² They were not the sole factor but they played a leading part.

In the sixteenth, seventeenth and eighteenth centuries when England was pressing her dominance upon Ireland, historians would give us to think that Ireland remained in total ignorance, and, that what schools they had were like the English. Anyone acquainted with the political history of Ireland at this time knows that one fact stands out clearly in this period; namely, that Irish steadily refused to follow or imitate the English in anything, and in particular, in their schools.³ In present times

¹ Graham, Hugh, Early Irish Monastic Schools, Intro. p.i-ii

² Ibid, p. ii-iii

³ Nolan, A.M., History of Ireland, Preface page 4,

Irish education has had a great development under the Irish Free State of which the great majority are ignorant.

On the other side of this question are the too patriotic writers who are prone to exaggerate and claim impossible deeds for their country. Their history rests on fictitious tales and legends passed from generation to generation. As every story grows from mouth to mouth so these histories increase page by page with embellishment.

Considering the above facts it is the writer's aim in this thesis to give the development of education in Ireland clearly and concisely, and to show the social influence on education from a critical viewpoint. In my study I have carefully compared texts and documents to arrive at the correct facts. My attempt is to trace the educational aspect of Ireland from its beginning with the Druids to the present day under the Irish Free State. It is my hope that the average student from this thesis will obtain a correct idea of Ireland's place in the field of education.

Because of the many problems connected with this study it is very difficult to determine accurately the state of learning. Most important among the problems are: (1) lack of documents; (2) inaccuracy of accounts; (3) the great importance of political, social, and religious influence on education.

Lack of documents applies particularly to the early Pre-Christian and Monastic periods, and the later period of English

dominance. For the early periods there are no native contemporary accounts of the education in existence. There are other sources, however, and modern research has done much to establish the facts. Archaeologists, for instance, have stated that the Irish in the Bronze Age from the specimens of gold ornaments found show advanced stages.¹ "In point of wealth, artistic feeling, and workmanship the Irish craftsmen of the Bronze Age surpassed those of Britain," says Douglass Hyde.² Another source is the laws which were revised and codified in 438 A.D. by a committee of nine at the suggestion of St. Patrick.³ These, being very comprehensive and detailed, suggest a high degree of culture. Many passages in the Irish bardic tales and the lives of St. Patrick agree that the Irish had books before the coming of the Christians, and that both literary and professional men were there.⁴ For the monastic times there are concrete examples of learning in the manuscripts scattered throughout the world; for instance, The Book of Kells, The Book of Armagh, and the others found in the libraries in Bobbio, France; England; and Germany.⁵ Druidic stones with their Ogam inscriptions constitute another important evidence of learning. The Ogam writing was a species whose letters were a combination of short lines and points on and at sides of a middle line called "flesc". It is certain the Ogam

¹Graham, Hugh, Early Irish Monastic Schools, page 1

²Hyde, Douglass, Literary History of Ireland, page 122

³Graham, Hugh, Early Irish Monastic Schools, page 4

⁴Ibid, page 5

⁵O'Carroll, O.E. Irish Manuscripts, pp.84-87

alphabet was based on the Latin, and it is the peculiar property of the Irish Gall, say experts.¹

For the Anglo-Norman dominance of Ireland there are many conflicting statements. Some writers defend England, some passionately defend Ireland. Both sets of writings contain much truth and much falsity in them. The only certain facts are contained in the official documents, laws, and reports on education at this period. The writer has based her findings on these sources.

As mentioned before the inaccuracy of writers on Irish history is great. One is extremely derogatory; the other extremely complimentary. The writer has chosen only those who keep the "golden mean". Books have been carefully compared as to date and statement and only certain facts are included.

The recent books on education in the Irish Free State are too general in treatment to be of value from the professional viewpoint. In order to obtain definite and correct information the writer has based her statements on reports from the An Roinn Oideachais, (Department of Education), Saorstát Éireann (Irish Free State).

The social, political and religious problems must be considered in the study of the education of any country but much more so in Ireland. With its social and political fortunes and misfortunes, the development of education in Ireland rose and fell. It is necessary to give attention to the make-up of Irish society

¹Graham, Hugh, Early Irish Monastic Schools, page 9

and its ideals. For instance, in the first two periods of education the clan system must be emphasized; in the later period of English dominance the position of the peasants under the English lords is important.

The political problem is of great consequence. Many Irish dream of what their country may have been but for the Danish invasion and the Anglo-Norman conquest. England's dominating rule was concerned very much with the education of Ireland. From the English rule to the present day Ireland's story is one of a persistent people determined to be free to rule themselves and to direct their country as they see fit.

Religion from the beginning with the Druids to today has always been associated in Ireland with education. Religion was the outstanding question during Ireland's struggle with England. A Catholic country was determined not to yield to a Protestant just as the latter was determined not to yield to the former. As the Catholic Church and education were inseparable in Ireland there England struck. Passions and prejudices were aroused, and remained so for almost four centuries. Since this directly influenced the schools it has to be considered in this thesis.

The writer has treated these phases of the problems briefly and critically, just in so much as they concern the development of education.

CHAPTER I

Pre-Christian Schools

Inhabitants

There are various controversies regarding the origin of the Celtic race; but, whatever their origin may have been, the people whom Saint Patrick found upon his arrival in Ireland were of three distinct types: the Firbolgs; the Tuatha De Danaans; and the Milesians.¹ The Firbolgs were the primitive race spending their lives in herding sheep and tilling their fields. The Tuatha De Danaans came later, conquering the Firbolgs, but they were traders and manufactueres. Archaeologists claim that these people worked the mines of Ireland and left the specimens of swords, shields, and spearheads now in existence.² They were not to be the rulers however, for the warlike Milesians came and made Ireland theirs.² The intermingling of these types made up the pagan Celts of early Ireland.

The Clan System

Though a pagan race the Irish Celts were far from uncivilized. In pagan times Ireland was a confederation of small states or clans each making its own laws, raising and spending its own taxes, and governed by its own chieftain. An aggregate of individuals, members of the same clan, deriving their descent from a common ancestor, and possessing a common portion of land made up the 'fine'.³ At the head was the 'flaith-fuid'.

¹Nolan, A.M., History of Ireland, page 15

²Ibid, page 16

³D'Alton, C.A., History of Ireland, page 24

The next group was the 'sept' which consisted of several 'fines'. The 'clan' was the highest group composed of a number of 'septs'. Each clan was governed by a chief elected by the clansmen. To this chief the people gave tribute and rendered service in times of war and in turn they received his protection. He was not their lord nor their master; nor did he own the tract of land inhabited by his followers.¹

The Druids Next to the chieftains the most important class were the Druids. Whatever learning existed in the pagan period was possessed by this privileged class, the Druids. In early times the Druids were priests, seers, poets, and judges. Caesar says their learning consisted for the most part in rather fanciful theories about the heavenly bodies, the laws of nature, and the attributed of their pagan deities.² These doctrines were not committed to writing but handed down by oral tradition. They are spoken of as tutors, ambassadors, and spokesmen.³ Caesar, De Bello Gallico Liber IV, Chapters 13 and 14 asserts that they were the attendants to public worship, they offered sacrifices both in public and private, and also expounded omens and oracles. "Illi rebus divinis intersunt, sacrificia publica et privata procurant, religiones interpretantur." It is quite evident that the Druids of the three great Celtic nations had practically the same religion. As judges they enforced their decisions by social

¹Nolan, A.M., History of Ireland, page 21

²Healy, Most Rev. John, Insula Sanctorum et Doctorum, p.1

³Cyclopedia of Education, Munroe, page 485

excommunication. Above all things the Druids taught the immortality of the soul and in this way prepared the people for Christianity.¹ Stories and fables clearly attest the fact that the theory of metempsychosis was known in Ireland just as it was known in Gaul.² The Druids' temples were groves and high places. They took their name from 'drew', the Celtic word for oak since this tree was sacred to them.³ Most of the knowledge of Druidism comes from old legends, Lives of the Saints, and the Life of St. Patrick told by his contemporaries. As a class the Druids were held in great reverence and fear. They foretold the future; worshipped the Sun and the Wind, counselled the King, interpreted the laws and kept the records. They were acquainted with Greek letters and had books.⁴ In the early times there was but one class, the Druids, but later they were differentiated into three classes, brehons, bards, and priests.

The Brehons As enactments were multiplied and judicial decisions became numerous they required some technical training to interpret.⁵ Thus a separate class, the Brehons, arose whose business it was to confine themselves to law. There were two ordinary assemblies: (1) the 'cuirmtig'; (2) the 'dal' attended by the 'flaiths'. In both of these laws were made. The Feis held at

¹Healy, Most Rev. John, Insula Sanctorum et Doctorum, p.2

²Munroe, Cyclopedia of Education, page 485

³Healy, Rev. John, Insula Sanctorum et Doctorum, p.3

⁴Ibid, page 5

⁵D'Alton, E.A., History of Ireland, page 27 Vol.1

Tara was attended by the Chieftains and presided over by the 'Ardri' or King.¹ There laws for the nation were enacted. To know all these laws and the various customs of the people the Brehon had to train for twenty years.² There was at least one Brehon to each clan. It was his duty to interpret the laws and render decisions in judicial cases. Other Brehons were professional lawyers requiring pay for their services.

The Bards The bards were both poets and chroniclers. The chronicler made poetry the medium of preserving and communicating to posterity both the geneological and historical records of his tribe or clan. The judge told his records in poetry, but later the judge was merely a chronicler and a poet was a separate person.³ Each clan had its bard as well as its chief and judge. The bard recounted the daily events of the clan which lengthened into one great history.⁴ This bard was usually an Ollamh Poet or Doctor of Poetry. He was required to spend twelve years in careful preparation. He was familiar with the pedigrees and genealogies of families and with seven kinds of verse and their metres.⁵ During his training he had to prepare three hundred and fifty tales to be sung to the harp.⁶ No man was allowed to become chief poet who was not able to compose ex tempore a stanza on any subject. The function of the poet was to eulogize and satirize. "In the days

¹D'Alton, E.A., History of Ireland, p.28, Vol.1

²Ibid, page 28

³Healy, John, Insula Sanctorum et Doctorum, p.6-7

⁴Nolan, A.M., History of Ireland, page 26

⁵Healy, John, Insula Sanctorum et Doctorum, p.8

⁶Ibid

of Inis Fail the bards were greatly respected for their knowledge, loved for their entertaining powers, and feared for the sarcasm with which they scourged those who displeased them. They were welcomed at the board of prince and commoner and for the hospitality shown they paid for it in their songs with the harp and their stories outside the life of the clan that entertained them. They were to the early Irish what our newspapers are to us."¹

Bardic Schools Not much of these bardic schools is known until the convention of Druim Ceat. The bards did have two sorts of schools, however. One was the school of the wandering bard who went from tribe to tribe. He taught the people history, music, current events, language, and later, when vellum was introduced, writing. The other bardic schools were those for the bards.² In these schools the older doctors taught the others history, legal maxims, the laws, topography, geography, versification, story-writing and geneology.³ These schools improved as time went on. It is a fact that these schools did not suddenly stop at the advent of Christianity but alongside of the monastic schools the lay or bardic schools were an important factor in establishing Ireland's place in education. From the documents regarding the convention at Druim Ceat it is certain that the bardic lay schools existed contemporaneous

¹Nolan, A.M., History of Ireland, page 26

²Graham, Hugh, Early Irish Monastic Schools, p.70

³Healy, John, Insula Sanctorum et Doctorum, p.8-9

with the Christian. Three separate attempts were made to get rid of these poets at the end of the third century, when nearly one third of the free tribes or patrician families had embraced poetry. King Aedh MacAinmirech determined to abolish them hence he held a convention of all Ireland in 573 A.D.¹ St. Columba, a poet, saved the bardic institution from extinction.² The following settlement was made:

1. One school was allotted each province.
2. The High King and lords were allowed to keep their own Ollamh.
3. None except those specially sanctioned were to pursue a bardic calling.

These rules served as a check on the bards, but on the other hand, their wanderings which before were a handicap now were stopped. Each King was obliged to set aside a portion of land for these schools and the bards were obliged in return to give instruction to all comers in the learning of the day. Rathkinry in Meath and Masru in Cavan are mentioned as two remarkable bardic schools. For nearly one thousand years the bardic college taught the lawyers, judges, and poets of Ireland. "There is no doubt that it is due in a great measure to these schools of the Bards that we owe the preservation, not only of the ancient and authentic chronicles of Erin but also of that immense mass of romantic literature in the Gaelic tongue."³

¹Graham, Hugh, Early Irish Monastic Schools, p.70

²Monroe, Paul, Cyclopedia of Education, p.485

³Healy, John, Insula Sanctorum et Doctorum, p. 323

CHAPTER II

Schools of the Christian Era

Conversion
of
Ireland to
Christian-
ity

Commerce and war brought the Irish into contact with Britain and the continent, and thus Christianity was introduced into the island.

Though its progress was not rapid, there were by 431 several Christian churches in existence. There were a few Christians there before the coming of St. Patrick. Venerable Bede in his writings says the Pope Celestine sent Palladius to Ireland but he was a failure in his attempt to convert the Irish.¹ St. Patrick came to Ireland in 432.

St. Patrick

Because of the great work he did, St. Patrick is one of the prominent figures of history. Very many biographies have been written about this saint, but there is still a great deal of controversy about the dates of his birth and death. Jocelin in his Life and Acts of St. Patrick makes St. Patrick a wonder worker.² Gibbon (Vol. II, page 308) says there are sixty-six lives of St. Patrick and sixty-six thousand lies.³ No good proof has yet been made to upset the traditional account that the Apostle was born at Dumbarton in Scotland in 372. His mother was Conchessa and his father was Calpurnius, a Roman. In 388 St. Patrick was captured by Irish pirates, led by Iriall, who were wont to sail up and down

¹ D'Alton, The Glories of Ireland, "The Island of Saints and Scholars", page 9

² D'Alton, C.A., History of Ireland, p.42

³ Ibid, p.42

the shores of Britain in search of conquest. While serving as a slave at Antrim Patrick grew to love the people and the language of Ireland. Having escaped to France St. Patrick studied at Tours, Auxerre, and Lerins.¹ After the death of Palladius, Patrick obtained the Pope's consent to do missionary work in Ireland. Arriving in 432 A.D. he went straight to Tara where the High Court was held. "At Tara he confounded the Druids in argument, baptized the high king and the chief poet; and then turning north and west he crossed the Shannon into Connacht where he spent seven years. From Connacht he passed into Donegal, and thence through Tyrone and Antrim after which he entered Munster and remained there seven years. Finally he returned to Armagh which he made his episcopal see and died at Saul in 493."²

His work

St. Patrick wrote two short works both of which are still in existence. These are his Confession and his Epistle to Coroticus. Critics have absolutely accepted the genuineness of these two documents.³ St. Patrick was hated by the Druids for in his success they saw the fall of their awe-inspiring power over the people. Here St. Patrick showed his diplomacy. He allowed the sacred places of the Druids to be utilized for Christian worship. He converted many Druids and made them Christian priests. The ancient festivals were made

¹Healy, John, Insula Sanctorum et Doctorum, p.44

²D'Alton, The Island of Saints and Scholars, p.10

³Gwynn, Stephen, The Fair Hills of Ireland, p.182

saints' days. St. Patrick's work of christianizing Ireland was a civilizing influence. When St. Patrick came to Ireland he found:¹ (1) an organized pagan priesthood who had a learning and philosophy of their own; (2) the people who lived in clans with the laws of the tribes reduced to a definite legal system; (3) the annals carefully preserved by the bards and brehops; (4) the leading men acquainted with the Ogam and Roman alphabet; (5) the extremely learned class, the Druids; the unlearned, the people. Facing these conditions St. Patrick:

1. Converted these Druids and incorporated them into his priesthood.
2. From the scattered laws he made a revision known as the 'Senclius Mar'²; which had three divisions:
 - a. Decisions of the ancient judges
 - b. Enactments of the Feis at Tara
 - c. Customary social laws.
3. The annals he was careful to preserve so that many remain to the present day.
4. The learned were required to teach the unlearned and thus Patrick turned the attention of the tribes to education.

Early Christian Schools

One great difficulty which St. Patrick

had was to provide the people with a native ministry.

At first he selected men from the higher class, princes, brehons, and bards.³ He ordained these after little training and education. His school was at first peripatetic.⁴ As he travelled from village to village he was accompanied by some

¹Healy, John, Insula Sanctorum et Doctorum, p.42-43

²Ibid, p.52

³D'Alton, C.A., The Island of Saints and Scholars, p.10

⁴Healy, John, Insula Sanctorum et Doctorum, p.56

priests. In each village he trained a few to be priests. When he had sufficient priests ordained, St. Patrick turned his attention to establishing a school for the better education of the clergy. In 450 he established a school at Armagh. The purpose of this school was to train men for the priesthood. Soon many such schools arose all through the island. Other schools were founded in the fifth century at Noendrum, Lonth, and Kildare.¹ It is claimed that sixteen of these schools were actually established.² These schools are very important for (1) they show the first attempt at the organization of instruction in Christian theology and classical learning in Ireland; and (2) they were the precursors of the great monastic schools.

Irish Monastic schools

Opinions differ as to the origin of Irish

monasticism. Each clan had its bishop and around him there collected a number of priests.³ The ordinary duties of these priests required that they mingle with the people. To many this sort of life seemed too earthly. They wished to serve God in solitude and meditation and with greater mortification. "Fleeing from society and its attractions some holy man sought out a lonely retreat and there lived a life of mortification and prayer. Others came to share his poverty and vigils; a grant of land was then obtained from the ruling chief, the holy man became abbot and the followers his monks."⁴

¹D'Alton, The Island of Saints and Scholars, p.11

²Graham, Hugh, Early Irish Monastic Schools, p.28

³D'Alton, History of Ireland, p.58

⁴D'Alton, The Island of Saints and Scholars, p.11

This is how the monasteries began but where the idea and rules came from is difficult to ascertain. The rules show that they were not identical with either the Eastern or Western Code.¹ In general severity they resemble the former rather than the latter. They gave away eventually to the rule of St. Benedict. St. Patrick, having been educated in Marmoutier and Lerins, certainly had communicated the monastic idea to his Irish converts. It is more probable that British monasticism influenced the Irish more. An Irish document tells of three Orders of Saints. "The second Order probably founded the monastic schools, 534-5 - 572 A.D. It is not known whether St. Patrick founded any, but several British saints visited Ireland and the Irish visited Britain."²

The spread of these monastic schools was remarkable. From the few isolated men who lived in mud huts to give honor to God by self-denial, it grew to millions of men in larger monastic villages who gave glory to their church by their lasting and untiring work in education. The majority of the Christian schools of the fifth century became monasteries. "It was thus that St. Finnian established Clonard on the banks of the Bayne, and St. Kieran, Clonmacnois by the waters of the Shannon; and thus did St. Enda made the wind-swept Isles of Arran the home and resting place of so many saints."³ The "Twelve Apostles of Erin" each founded a monastery in

¹Graham, Hugh, Early Irish Monastic Schools, p.30

²Ibid, p.33-34

³D'Alton, The Island of Saints and Scholars, p.11

different parts of Ireland. It is not certain how many monasteries flourished in the seventh and eighth centuries since no documents remain to give the facts after the Danish invasion. Writers disagree. Reeves completes a list of ninety monasteries founded by St. Columba. Some writers give the number as one hundred sixty-four. There is certain proof that thirty monasteries did exist.¹ Among these the most important are: Bangor, in Dawn; Clonard in Meath; Clonmainois in Kings; Lismore in Waterford; Monosterboice in Louth; and Mungret in Limerick.

The organization of the Irish monasteries was according to a tribal system. This was of course the natural way to organize since the chieftain and his tribe were converted together thus giving a tribal character to the church. The Abbot being the highest officer became chief of an ecclesiastical clan, most of whose members were descended from the same common ancestor.² The native name for a monastic community was "muintir", translated "familia". The successor of the abbot was usually of the same descent. He was the 'coarb'. There was no direct descent from the abbot since he was unmarried. The monastic 'familia' consisted of 'frotres' who were divided:³

1. "Seniores"; of tried devotion
2. "Operarii fratres"; strong for labor
3. "Juniore"; under instruction.

The alumni were called "pueri familiares", a collection of

¹ Graham, Hugh, Early Irish Monastic Schools, p.38-39

² Ibid, page 53

³ Ibid, p.54-55

professed members. There were also the "peregrini" or foreigners from distant lands. There were only a small number of officers. The Abbot, of course, was the superior and often there were several houses under him. The Prior was next and he governed the branch houses. The Abbot was not necessarily a bishop but he frequently was. The Erinach managed the lands of the monastery and kept the church clean and in repair. Under each of these higher officers were others who might be called 'foremen'. They were over a certain number of monks and were detailed to a certain part of the work, for instance, the manuscripts or the farm.

Many wonder how the people, poor as they were, could support these monasteries. Their revenues were dependent on lands, tithes, fees, dues, and gifts.¹ The most important were the lands called "Termon" from "Termini" boundaries. These lands were tilled by the monks and afforded them a staple support. The monastery was really self supporting. Having once been given a grant of land by the tribe the monks produced their own food, clothing, and shelter. The Abbot was paid certain dues by the tribe for the religious functions performed by the monks. Students besides those training for the priesthood were charged a certain sum for their education. The gifts were also important but they fluctuated. The monasteries in Ireland did not have to demand support for the "church in Ireland was not the servant, ally, or master of the

¹Op. cit. page 56

state but its companion."¹

Buildings There were no real monastery buildings in the simple beginnings of Irish monasterism. In the fifth century a monastery consisted of a few mud huts clustered together probably on the banks of a river. As monasticism grew in importance so the buildings grew in size. They were first built of earth or wood, but later in the sixth, seventh, and eighth centuries of stone. The main buildings were surrounded by a rampart, circular or elliptical. This was called a 'rath' or 'cathair' enclosing the monastery proper. The monastery proper consisted of one building or sometimes a dozen separate buildings. They contained the church, oratoria, hospice or guest house, kitchen, school, scriptorium for preservation of books, workshops for smiths, carpenters, and the refectory.² Outside the monastery proper was the storehouse and mill. The farm was usually very large. On this the monks worked themselves and took care of the cattle. Some of the monasteries were small with a number of only fifty, but others, like Clonard and Bangor, had a population of three thousand.

Rules The rules observed by these Irish monks were more austere than those of St. Benedict. No Irish rule is so systematic however, as those of St. Benedict who had the organizing mind of the Italian.³ The Irish monks observed the usual rules of poverty, chasity, and obedience to the highest degree. The severe rule of St. Columba commanded:

¹Op. cit. page 57

²Ibid, p.59

³Healy, John, Insula Sanctorum et Doctorum, p.150

Vol. 41, Part 1, 1911. The first part of the volume contains the following papers:—
1. The Prehistoric Antiquities of the County of Down, by J. G. Thompson.
2. The Prehistoric Antiquities of the County of Antrim, by J. G. Thompson.
3. The Prehistoric Antiquities of the County of Londonderry, by J. G. Thompson.
4. The Prehistoric Antiquities of the County of Fermanagh, by J. G. Thompson.
5. The Prehistoric Antiquities of the County of Tyrone, by J. G. Thompson.
6. The Prehistoric Antiquities of the County of Wick, by J. G. Thompson.

7. The Prehistoric Antiquities of the County of Wexford, by J. G. Thompson.
8. The Prehistoric Antiquities of the County of Wicklow, by J. G. Thompson.
9. The Prehistoric Antiquities of the County of Dublin, by J. G. Thompson.
10. The Prehistoric Antiquities of the County of Kerry, by J. G. Thompson.
11. The Prehistoric Antiquities of the County of Cork, by J. G. Thompson.
12. The Prehistoric Antiquities of the County of Clare, by J. G. Thompson.
13. The Prehistoric Antiquities of the County of Limerick, by J. G. Thompson.
14. The Prehistoric Antiquities of the County of Tipperary, by J. G. Thompson.
15. The Prehistoric Antiquities of the County of Kilkenny, by J. G. Thompson.
16. The Prehistoric Antiquities of the County of Carlow, by J. G. Thompson.
17. The Prehistoric Antiquities of the County of Wick, by J. G. Thompson.
18. The Prehistoric Antiquities of the County of Wexford, by J. G. Thompson.
19. The Prehistoric Antiquities of the County of Wicklow, by J. G. Thompson.
20. The Prehistoric Antiquities of the County of Dublin, by J. G. Thompson.

21. The Prehistoric Antiquities of the County of Kerry, by J. G. Thompson.
22. The Prehistoric Antiquities of the County of Cork, by J. G. Thompson.
23. The Prehistoric Antiquities of the County of Clare, by J. G. Thompson.
24. The Prehistoric Antiquities of the County of Limerick, by J. G. Thompson.
25. The Prehistoric Antiquities of the County of Tipperary, by J. G. Thompson.
26. The Prehistoric Antiquities of the County of Kilkenny, by J. G. Thompson.
27. The Prehistoric Antiquities of the County of Carlow, by J. G. Thompson.
28. The Prehistoric Antiquities of the County of Wick, by J. G. Thompson.
29. The Prehistoric Antiquities of the County of Wexford, by J. G. Thompson.
30. The Prehistoric Antiquities of the County of Wicklow, by J. G. Thompson.

1. Absolute nakedness from worldly goods.
2. Perfect chastity.
3. Silence except when absolutely necessary.
4. All property in common.
5. Supreme obedience to superiors.

Beside these general rules there were further specific rules as to fasting, prayer, labor, and study.¹ On Wednesdays and Fridays the monks were allowed no food before noon. In Lent and Advent they had only one meal a day. Sundays and feast days were the only days the monks really enjoyed three meals. St. Maelruan forbade beer and music to his monks. Columbanus allowed beer, however. The various monasteries held different views in regard to what constituted mortification and denial. Prayer was very important in the Irish monk's life. He was required to pray eight times a day.² Mass was said early in the morning and the divine office consisting of the entire Psalter had to be read or sung every day. At least twice during the night the monk was obliged to go to the chapel to pray. All monasteries had the rule of labor. Even the scribes, teachers, and craftsmen were required to spend time at ordinary work cleaning the monastery or working in the farm. St. Columba defines 'work' as follows: (1) thine own work and work of the place as regards its real wants; (2) thy share of thy brethren's work; (3) helping thy neighbor by instruction. Study above all was the most important rule in the Irish monasteries.³ Not only the Scriptures were studied intensively,

¹Graham, Hugh, Early Irish Monastic Schools, p.62

²Ibid, p.63

³Ibid, p. 62

THE UNIVERSITY OF CHICAGO
LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

THE UNIVERSITY OF CHICAGO
LIBRARY
1215 EAST 58TH STREET
CHICAGO, ILL. 60637
TEL. 773-936-5000
FAX 773-936-5001
WWW.CHICAGO.LIBRARY.EDU

but all the books, annals, records, literature of Rome, Greece, and early Ireland. The rule of poverty was observed by the monk even in his dress.¹ He wore a habit of coarse undyed wool with a hood attached called a 'cuculla'. A tunic or short underneath garment completed his costume. When travelling the monks wore sandals but at home and at their daily work their feet were bare. Each monk had a cell with a thin pallet of straw to sleep on.

Work of the
Irish Monks
in Educa-
tion and
Learning

Many patriotic Irish are apt to exaggerate the work accomplished by the monks during the sixth, seventh, and eighth centuries. Their patriotic fer-

vor has caused many to turn away from any consideration of Ireland's learning during this period. Modern research, however, is carefully weighing the facts and finding their claims more and more correct. Too many people have searched in Ireland for traces of this great period when Ireland was the "Island of Saints and Scholars." Not finding any such examples of learning as the Irish claim except the ruins of a few monasteries, they discountenance and deride any statement that exalts the glory of Ireland. This has been a mistake. To discover

Evidences

Ireland's glory one must look elsewhere. "Professor Sandys agrees with Bishop Reeves and Miss Stokes in looking to continental rather than to Irish sources of information as to the course of study in these seats of learning. As

¹Healy, John, Insula Sanctorum et Doctorum, p.153

regards the literature of ancient Ireland and its remains it has been observed by Dr. Reeves, that in this country we have to deplore the merciless rule of barbarism which swept away all domestic evidences of advanced learning leaving scarcely anything on record at home except legendary lore, and has compelled us to draw from foreign depositories the materials on which to rest the proof that Ireland was really entitled to that literary eminence which national feeling lays claim to."¹ It is therefore necessary to base our statements on the work done by Irish monks on the Continent to which they fled at the time of the Danish invasion establishing monasteries all over Europe. Many of the evidences are works written by Irish monks themselves silent witnesses to the statement that Ireland was the land of Saints and that, as Darmestitier says:² "In Ireland the classic tradition to all appearances dead in Europe burst into full flower. The fifteenth century Renaissance began in Ireland seven hundred years before it was known in Italy."

Curriculum

The monasteries were founded primarily to promote the religious education and training of the clergy. In Ireland, however, this religious aim of the monastery did not mean a narrow curriculum as monastic education on the Continent at the same period.³ "The study of Greek in these schools disposes of the idea that they were mere ecclesiastical seminaries in which Latin was studied as the language of the Church."⁴ The boy began school at the age of seven. The course of study

¹ Madden, Justice, Early History of Classical Learning in Ireland, page 8

² Cyclopedia of Education, Munroe, p. 488

³ Cubberly, E.P., Brief History of Education, p.110

⁴ Madden, Justice, Early History of Classical Learning in Ireland, p.7

appears to be carefully planned out. It extended over a period of years, from the age of seven to twenty-six, for monastic students and from seven to thirty for lay students. It is safe to say that the majority of students at the monasteries were lay students who were inspired with a zeal for learning which seemed imbedded in the Irish nature. It is certain that the Irish Chieftains and the majority of their followers attended and supported these schools with great fervor. The most convincing proof of this culture is the fact that the Irish were very learned with the Anglo-Normans found them. "It is well known that the Chieftains used the Latin language in their communications with the authorities of the Pale. Latin letters from Shane O'Neill to the Earl of Essex in 1560, to Charles IX, and to the Cardinal of Lorraine are printed in the Appendix to the National Manuscripts of Ireland."¹ In these monastic schools everything that was not absolutely opposed to the ideals of Christianity was utilized to enrich the course of study.² Just as St. Patrick did not condemn many of the Druidic practices but wisely used them so the Church in education did not dispense with the native literature but included it in its curriculum. Thus the native laws, literature, music, and art became the handmaid of Christianity. The literary taste already acquired through a study of native literature was entirely favorable to the appreciation and enjoyment of great authors of antiquity. "The Christianity of the Irish

¹Op. cit., page 29

²Graham, Hugh, Early Irish Monastic Schools, p. 120-1

monk was sufficiently robust to prevent any of those scruples of the Continental monk. Indeed, the stories in the classics about gods and goddesses would be regarded by the Irish purely from a literary and artistic standpoint, and had little religious significance for them as there was little in common between the paganism of Greece and such remnants as still survived in Ireland."¹

Classical Learning

The concentration of the Irish monks on classical learning, the literature of Greek and Latin pagan authors has caused them to be singled out by scholars. This full flower of classicism in Ireland is in striking contrast to the Continent where there were monastic schools but of another character. These latter schools knew Greek not at all and Latin only in as much as it was the Church language. What reasons were there for Ireland's classical brilliance? She seems indeed to be the last country that would preserve the splendor of Greece, remote as Erin stands on the outskirts of the then known world. This very remoteness was an aid to Ireland's culture for she was the only part of the Celtic world not influenced by the rule of the Romans. She was hence free to develop along native lines. "Native learning was developing and Roman learning came in peaceably."² In the other Celtic countries as Gaul, Roman learning was forced on the people and so they did not cultivate it. Another reason for

¹ Graham, Hugh, Early Irish Monastic Schools, p.123

² Ibid, p.15



Ireland's success was the fact that she was left unhindered by the ravages of any barbarian hordes until the coming of the Danes in the ninth and tenth centuries, while the countries on the Continent had to encounter and civilize many tribes of barbarians so that classical learning was lost sight of.

Origin

Many theories are advanced as to how classical learning reached Ireland. It is true that "St. Patrick brought many books to Ireland,"¹ but there is no proof that these books contained any classical learning. It is probable that St. Patrick brought only the Scriptures and writings of the early Fathers of the Church since his aim was to convert the pagans. Another theory arises with the story of the origin of the Milesians. "Legends tell us they first dwelt in Scythia from which they wandered into Egypt. From Egypt they were driven to the island of Crete. They later wandered to Spain and from there to Ireland."² It is claimed from their writings, the annals and records, that the Druids who later came with the Milesians knew Greek letters.³ It is probable that the Milesians came into direct contact with Greek learning during their wanderings especially in Crete and brought back this learning to Ireland with them. This theory cannot be proved but it seems a very plausible one. The only theory which has direct proof is that expressed by Kuno Meyer who says, "the Gallic scholars who fled their own country owing to the invasion of the latter by the Goths brought classical learning to Ireland

¹Healy, John, Insula Sanctorum et Doctorum, p. 63

²Nolan, A.M., History of Ireland, p.16-17

³Healy, John, Insula Sanctorum et Doctorum, p.4

in the first and second decades of the fifth century."¹ As there had been a great deal of commerce between Ireland and Gaul this seemed the natural place for protection.² Although only one of these theories rests on actual proof it is certain that a combination of these three factors, St. Patrick's influence, the Druidic learning, and the Gallic scholars made classical learning the best developed and most important study of the Irish monks. Of this learning Professor Sandys says in his History of Classical Scholarship, "The knowledge of Greek, which had almost vanished in the West, was so widely dispersed in the schools of Ireland that if anyone knew Greek, it was assumed he must have come from that country."³

The evidence of the study of classical authors is taken from three sources:⁴

- a. Works copied by Irish monks in St. Gall and Bobbio and the various continental monasteries influenced by the Irish.
- b. Glosses on various M.S.S. earlier than the tenth century.
- c. Quotations and imitations of classical writers by the Irish.

These sources consist of the explanation of obscure passages, translation and illustration with grammatical and encyclopedic elaboration. They are much more than books on formal grammar. The course of study consisted, in Latin, of Virgil who was a favorite, Horace, Juvenal, Sallust, and Ovid. Columbanus was

¹Meyer, Kuno, Learning in Ireland in Fifth Century, p.1

²Graham, Hugh, Early Irish Monastic Schools, p.21

³Munroe, Cyclopedia of Education, p.488

⁴Graham, Hugh, Early Irish Monastic Schools, p.130

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

THE HISTORY OF ARTS

an example of a true classical scholar. He wrote in Latin, imitating Horace. They studied Greek in order to understand the Scriptures and to appreciate the pagan writings. Many like Greek so much they used it in their writing. In the Book of Armagh written by Ferdomnach in 807 A.D. there are many Greek words. Grammar, paradigms, vocabularies, and glosses written by Irish monks attest their study of Greek. Sedulius, Dungal, Clement, and John Scotus Erigena all knew Greek.¹ "The writings of Adamnan show that he was familiar with the best Latin authors and had a knowledge of Greek as well."² Writers have found much in common between the Hellenic and Celtic mind, for instance, their natural lover of speculation.³

Other sub-
jects

Besides the courses given in Latin and Greek the monks gave courses in the Scriptures, Mathematics, Geography, Astronomy, and Irish language, and Literature. The Scriptures were to be sure a very important study for the monks and they show this study in their works. The Book of Armagh contains a complete copy of the New Testament.⁴ In their works the monks show their acquaintance with the writings of St. Augustine, St. Jerome, Cyprian, Gregory, Origen, and St. Ambrose. The monks taught all the mathematics that was known. It was comparatively small with modern times. Computation made up the major part of arithmetic and little progress was made as they had only the Roman system and algebra

¹ Graham, Hugh, Early Irish Monastic Schools, p.140
² Edmonds, Columba, Rev., Irish Monks in Europe, p.30

³ Ibid, p.30

⁴ Graham, Hugh, Early Irish Monastic Schools, p.127

THE UNIVERSITY OF CHICAGO
LIBRARY

100 EAST 57TH STREET
CHICAGO, ILL. 60637

DATE _____

BY _____

FOR _____

RECEIVED _____

was not known. There was no real geometry as it is known to-day but the Irish artist had a good working knowledge of geometry. Adamnan and Bede were authorities on geography.¹ This study was well developed since the monks travelled a great deal. Astronomy, a favorite study of the Druids became an important study in the monasteries. Virgilnis, Dicuil, Dungal were very learned astronomers. They used the stars in computing dates.

Methods

The principal method was the lecturing with questions by the pupils and by the teachers.² The glosses on the manuscripts show that the monks zealously prepared to teach. They taught the alphabet on stones. Latin was taught through the vernacular. For writing they used the waxen tablet with the stylus in the classroom. The monks used vellum for their manuscript and their ink was made of carbon from charred fish-bones.³ In Greek the monks used the "Nermeneumata" of the pseudo Dositheus. The Irish monks did not have narrow and set methods. Theirs were liberal and showed modern touches, for instance, the monks were ordered to adapt their teaching to the individual. Even in the sixth and seventh centuries they recognized individual differences!

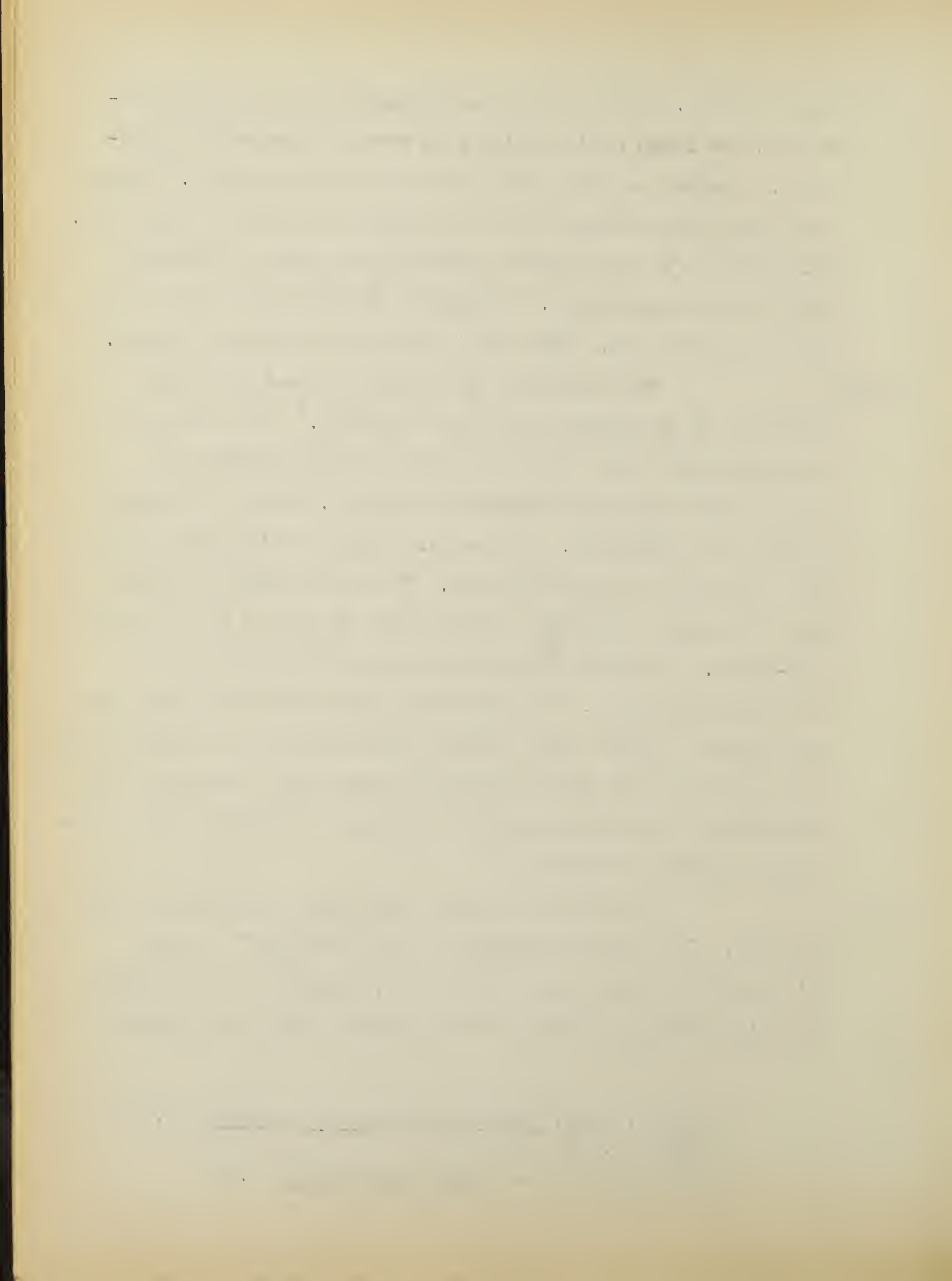
Music

The Irish race has always been passionately fond of music. "Ireland the 'mother of sweet singers'", as Pope writes; Ireland where according to St. Columcille "the clerics sing like the birds;" Ireland can proudly point to a musical

¹Grham, Hugh, Early Irish Monastic Schools, p.130

²Ibid, p.135

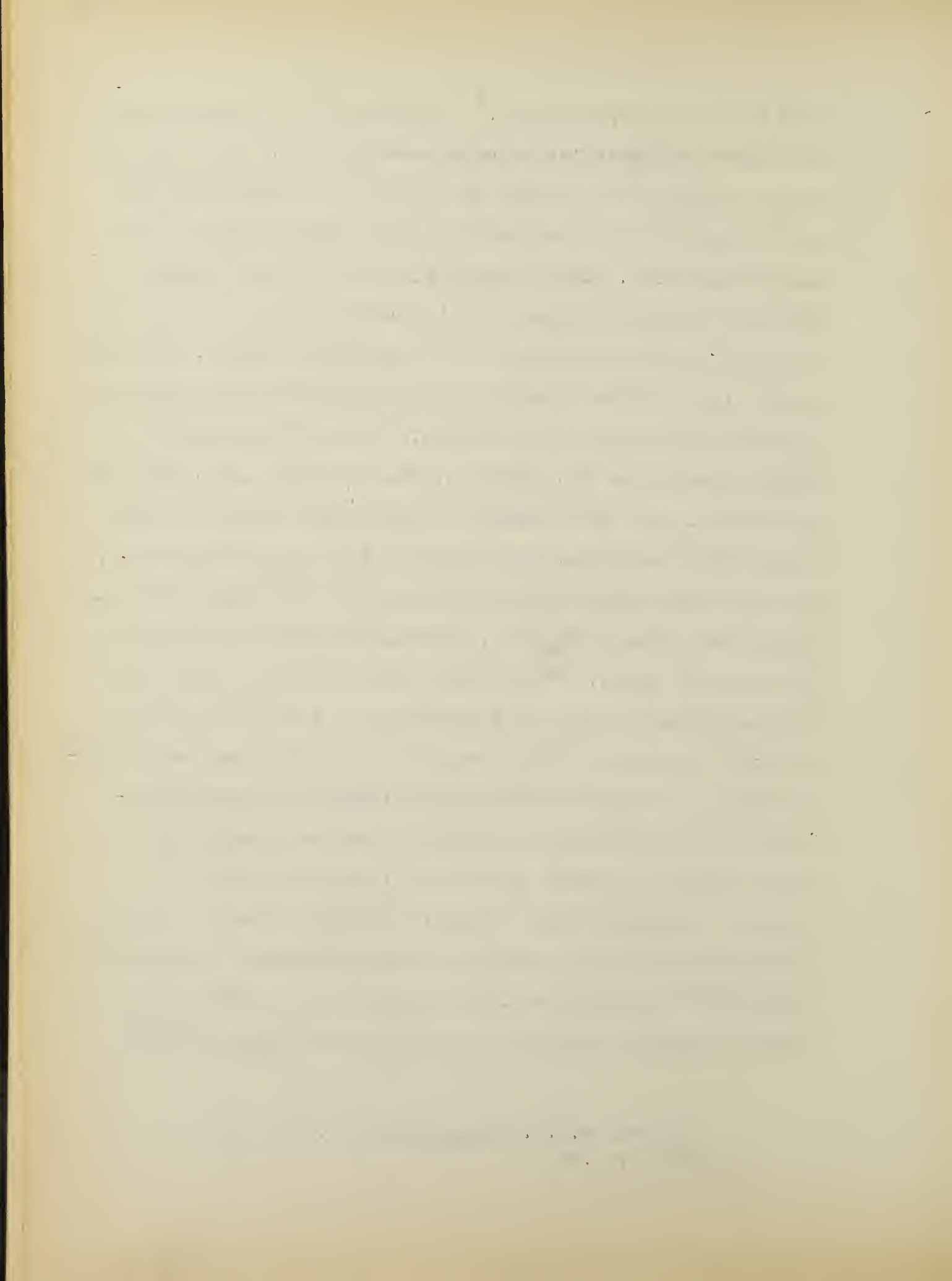
³O'Carroll, L.E., Irish Manuscripts, p.89



history of over 2,000 years.¹ The Milesians the De Danaans, and other pre-Christian colonies were musical. It is certain that the Irish, long before the coming of St. Patrick, had their bards who sung and played on the harp the news of the day to the tribe. In the early Lives of the Irish Saints musical references abound, and the Irish schools of the ninth century attracted scholars by its teaching of music. The monastic schools found a useful means of inspiring the people to good by interesting them in music. Many of the scholars wrote hymns; among them, St. Sechnall, St. Columcille, St. Sedulius, and others. St. Gall founded a famous music school in San Gallen which attracted many students from all over Europe. The Irish monks made their influence felt throughout France, Italy, Switzerland, Austria, German, England, and Scotland in the realm of music. "During the ninth century we meet with twelve different forms of instruments in use by the Irish, namely: the Cruit and clairseach (small and large harp); Timpan (Rotta or bowed cruit); Buinne (oboe or basson); Bann-buabhal and Coru (horn); Cuisleanna and Prob (bagpipes); Readan (Flute or fife); Guthbuinne (basshorn); Stoc and Sturgan (trumpet); pipai (single and double pipes); Graoibh cuit and Crann Cuit (cymbalum); Cramba (castanet); and Fidel (fiddle)"² Donnchadh an Irish bishop in the ninth century wrote a musical text book, and John Scotus Erigena in 867

¹Flood, W.H.G., Irish Music, p. 71

²Ibid, p.72



wrote a tract, "organum" or discant. The Irish were very fond of music in all forms, hymns, folksongs, dance tunes, battle marches, and sentimental melodies.

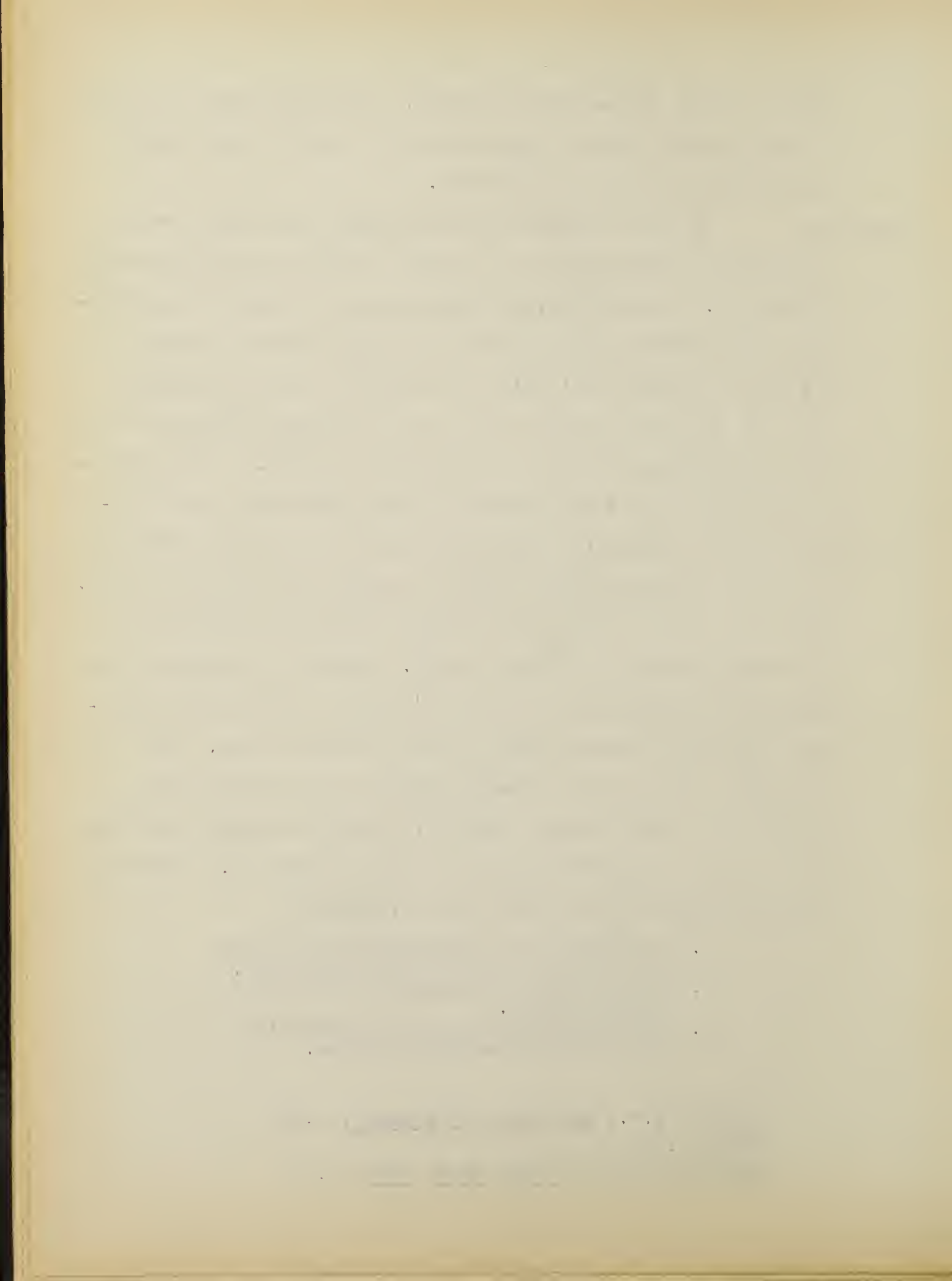
Irish Art "It is recognized the world over that Irish art has a beauty and distinction all its own, in its own Irish setting unrivalled. The shrines, and gospels, the reliquaries and missals; the crosses and bells that are still existent attest beyond any dispute that Irish art workers held a preeminent place in the early middle ages, and that works of Irish art are still treasured as unique in their day and time."¹ The evidences of Irish art of the monastic period which still exist today are the illuminated manuscripts (to be described further), the crosses, Round Towers, ruins of abbeys and the Tara Brooch. There are many examples of the Bronze Age art in Ireland such as weapons, swords, and spear heads. Lunula, a crescent shaped flat gold ornament, gold collars, 'torcs' and other gold ornaments show the advanced state of art in pagan times. In Christian times in the monastic schools metal marking was brought to a pitch rarely equalled. The Tara Brooch, the Cross of Cong, and Ardagh Chalice are wonderful examples.² The chief characteristics of Irish art are as follows:³

1. A symmetrical interlacement of a band or bands into a variety of patterns.
2. The graceful divergence of lines into trumpet forms.
3. The coiling of one or two very fine lines into mysterious spirals.

¹Begger, J.F., The Ruins of Ireland, p.89

²Ibid, p. 89

³Goffey, Diarmid, Irish Metal Work, p.80



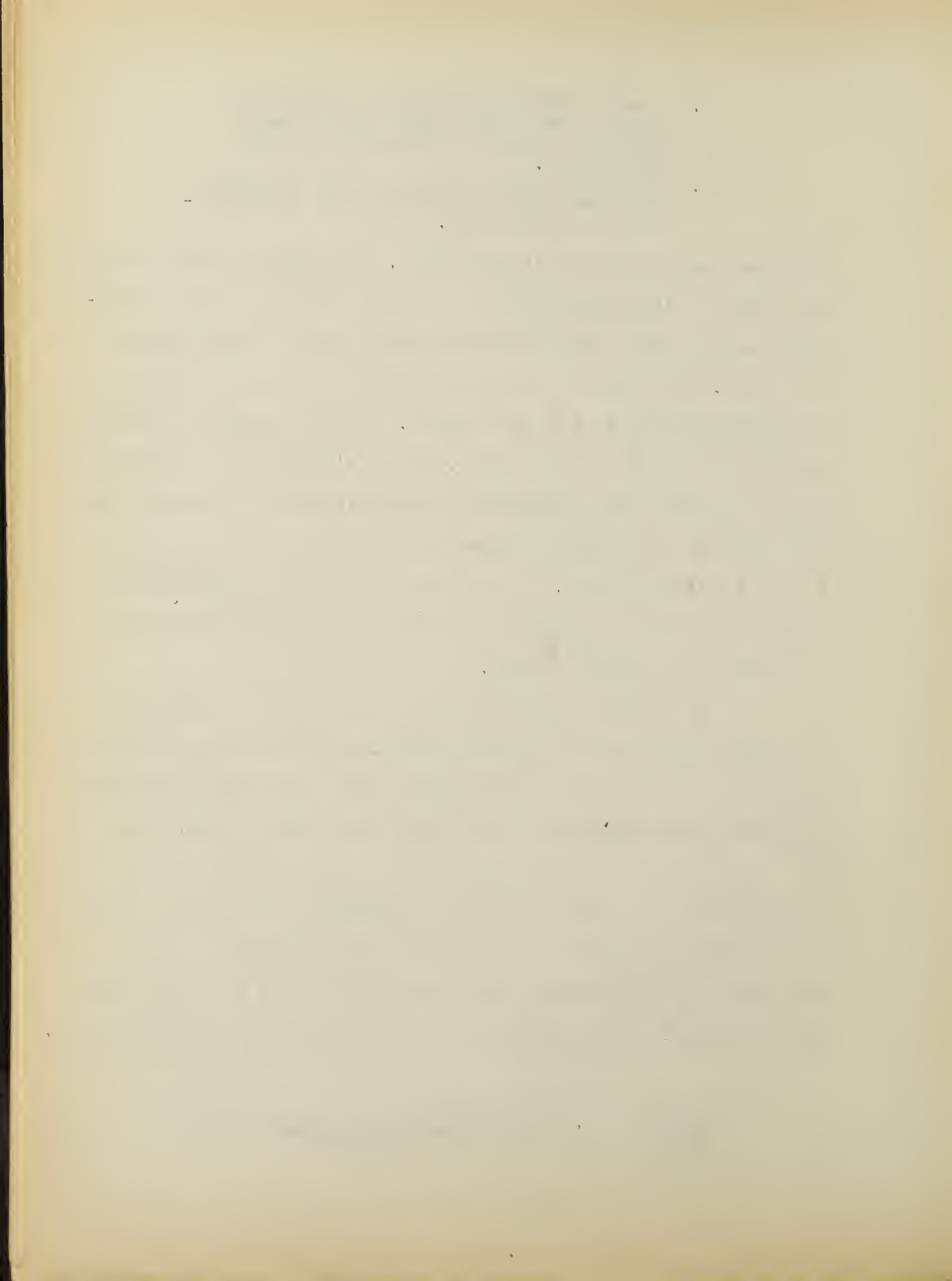
4. A total disregard for the comfort of animal life, the bodies and members being twisted and distorted to suit the artist.
5. The human figure subjected to rigidity of curved lines noticeable in the interlacing and spirals.

Irish art was primarily 'ornamental'. It differs from Classical art which is 'representative'. The Irish artist aimed at symmetry so the right side of the face was made the same as the left side. The date of the Tara Brooch is not known but it is considered to be the eighth century. Other examples of Irish metal work are the Shrine of St. Patrick's Bell, made of bronze plates to which gold filigree work and stones are riveted, and the Cross of Cong made to enshrine a piece of the true cross in the twelfth century.¹ It is clear from the many examples of metal work that a school or schools of experts must have flourished in monastic times.

The Irish architecture of the monastic times must be studied from a few remains; namely, churches, Round Towers and stone crosses. In the seventh, eighth and ninth centuries there are many examples of oratories with stone roofs. All have the "common features of an altar window facing the east through which the sun fell at the beginning of the day to tell the missionary that his hour of devotion had arrived, and a west door where the declining rays fell telling of a day that was closing."² Such churches may be seen in Aran and Inismurray.

¹Begger, F.J., The Ruins of Ireland, pp.90-91

²Ibid



During this time the most elaborate carvings on doors, arch, and window are found. Just at the invasions of the Danes the Round Towers were built. "It is now admitted by all Irish authorities of any repute and that beyond dispute that the Round Towers the glory of Ireland were built by Irish people as Christian monuments from which the bells might be rung and as places of strength for the preservation of the valued articles used in Christian worship. They were also used for the preservation of life in case of a sudden attack and onslaught by unexpected enemies."¹ These Round Towers of which there are about seventy today were built on Church sites near the monastery. The stone crosses were set up on graves and also on places where some great event or period was to be commemorated. On the crosses are stories from the Old and New Testament so that the early disciple could preach with his text in pictures before him.

Expression in art was characteristic of the Irish as a race even from pagan times. There are many examples of Milesian art such as the spears, javelins, and slings used in battle.² When the monastic schools arrived they provided for this great aspect of Irish life, the talent formerly used in weapons, crosses, and pins was transferred in the monastery to the illuminated manuscripts. Therefore, art in Ireland has influenced education instead of education inaugurating the artistic viewpoint.

¹ Bigger, F.J., The Ruins of Ireland, p.9

² Nolan, A.M., History of Ireland, p.22

Scriptorium
and
Manuscripts

Practically all the facts now known about this period of monastic schools have been gained from a study of the many manuscripts found in Ireland and scattered over the Continent. These manuscripts do contain a great deal of information since they were wrought in patience, labor, and love. In the monastery the 'scriptorium' was the most important workroom since without this toil education and conversion would not go on. Silence was the rule in the scriptorium where they copied books either from dictation or direct study. Some interesting notes on the sides of the manuscripts show how the monks evaded this rule of silence.¹ The scribes made all the writing materials, the colorings and the ink. At first wax tablets were used and later parchment made from the skins of goats, sheep, and calves. The colors which they used were mostly derived from mineral substances and the black was carbon made from lampblack on fish bones. The native sense of design, Celtic Art, consisting of the use of spirals and interlacing strap-work with nondescript and imaginary animals and humans interwoven appears in these illuminated manuscripts.² The initial letters in Irish manuscripts are very artistically drawn and colored. Some take up the whole length of the page, many having pictures of the saints or incidents of Holy Scripture. These monastic schoolmen were patient and proficient penmen. These scribes were the printing presses of the middle ages,

¹ Graham, Hugh, Early Irish Monastic Schools, p.101-3

² O'Carroll, J.E., Irish Manuscripts, in The Glories of Ireland, page 84

turning out textbooks, prayerbooks, Bibles, hymns, psalms, poetry, and literature. Many manuscripts exist today:

The Book of Durrow (in the Library of Trinity College, Dublin) is the oldest specimen of Celtic illumination. It is considered to be the work of St. Columba.¹ It contains the Gospels each opening with a beautiful initial in rich and vivid colors and Celtic design.²

The Gospels of MacPegal (in Bodlian Library, Oxford) is the work of an abbot who died 820 A.D. It has masterly designs and illuminated portraits of Saints Mark, Luke, and John.³

The Book of Kells (in Library of Trinity College, Dublin) is the all-surpassing masterpiece of Celtic illuminative art and is acknowledged to be the most beautiful book in the world. "Into its pages are woven such a wealth of ornament, such an ecstasy of art and such a miracle of design that the book is today not only one of Ireland's greatest glories but one of the world's wonders. After twelve centuries the ink is as black and lustrous and the colors are as fresh and soft as though but the work of yesterday." In addition to lovely decorations and initials portraits of the Evangelist and full page miniatures of the Temptation of Christ, His Seizure by the Jews, and the Madonna and Child shine forth from these pages.⁴

The Book of Armagh (in the Library of Trinity College, Dublin) was written the year 800 and appears to have been copied from documents actually written by St. Patrick. It is interesting because it contains St. Patrick's confession, the story of his labors in Ireland. It has a few beautiful examples of illumination.

The Liber Hymnorum, Garland of Howth, Stowe Missal, Gospels of St. Chad and the Gospels of Lindisfarne, the latter next in beauty to the Book of Kells all contain examples of Irish illuminative skill. The Book of the Dun Cow, and the Book of

¹O'Carroll, O.E., The Glories of Ireland, page 85

²Catholic Encyclopedia, Saint Columba, page 136

³O'Carroll, O.E., The Glories of Ireland, p. 95

⁴Ibid, p. 86-87

Leinster and other great manuscripts are interesting as literature rather than art.¹ They tell the story of Erin and revive her legends and history. It is only the Gospels and religious writings that are illuminated. The portraits and miniatures centered in initial letters are not to be adjudged by the standard of anatomical drawing and delineation of the human figure but rather by their effect as part of the design. The Celtic illuminator aimed at ornamental art not realistic. From these manuscripts scholars have agreed that "illumination had reached a high degree of perfection among the Irish and scholars and monks came from all over the world for instruction."²

The controversy between the Celtic Church and the Roman Church over their rules regarding tonsure and the date of Easter aided learning in that it turned the monks to the careful study of computation and astronomy.

Irish
Monastic
Influences
in Other
lands

How far reaching the influence of the Irish monastic schools was can be judged from a brief survey of the distribution of Irish monasteries in Britain and the Continent. Alcuin in a letter to an Irish monk mentions the fact that in olden times the most learned instructors of Britain, Gaul and upper Italy were from Ireland.³ There were many Irish monks and scholars who had been trained in Ireland at the court of Charlemagne.⁴ It is claimed that Alcuin studied in Ireland. Various figures are given as the number

¹Op. cit. pages 86-87

²Nolan, A.M., History of Ireland, page 47

³Zimmer, H., The Irish Element in Medieval Culture, p.46

⁴Ibid, page 47

of monasteries established but the following list¹ is said to be absolutely proven:

<u>Country</u>	<u>Number</u>
Germany	115
France	45
England	44
Belguim	36
Scotland	25
Italy	13

Scotland Almost the whole of this country was converted by Irish missioners. In the year 563 St. Columba, a Donegal native of royal descent, accompanied by twelve companions crossed the sea in currachs of wickerwork and hides.² They landed on the Isle of Iona. The island situated between the Dalviadans and Picts, was conveniently placed for missionary work. This island which was bestowed by King Conall on St. Columba soon became a flourishing centre from which numerous other institutions arose. Reeves says there were sixty-three monasteries founded in Scotland under this saint.³ Many other saints were active in this country. St. Moluag in 592 established a monastery at Lismore; St. Drostan at Decr; St. Kieran at Kintyre; St. Mun, 635, at Argyleshine; St. Maelrubha in Ross-shire and St. Fergus in Forfar.

Northern Islands The Irish monks were mariners as well as apostles. Some of these islands that felt their influence were St. Cormae, the Orkneys; St. Molaise, Arran; St. Maccaldus, Isle of Man; St. Baldred and St. Adomnan, Bass, Inchkeeth, and

¹Graham, Hugh, Early Monastic Schools, page 41

²Edmonds, Rev. Columba, The Glories of Ireland, "Irish Monks in Europe", page 20

³Graham, Hugh, Early Irish Monastic Schools, p.44



Inchiccolm.¹ "Remarkable, too, is the fact that Irish monks sailed by way of the Faroe Islands to distant Iceland."²

England Northumbria owed special veneration to the apostolic work accomplished there by Columba's Irish disciples. When Oswald defeated the pagans he united the kingdoms and realized there was much evangelization to be done.³ In response to his appeal St. Aidan the Irish bishop was sent with several companions. They were established on the island of Lindisfarne. They evangelized Northumbria. Other Irish apostles were busy in East Anglia. St. Fursey accompanied by his brother, St. Foillan and St. Ultan landed in 633 and began to preach in East Anglia. Dicuil was the apostle of the South Saxons.⁴ It must be remembered that although these monks were apostles they were scholars trained in the classical culture, distinctive art, and music of the Irish monasteries. They did not suddenly forget all their learning but in these new lands they endeavored to instruct the others and set up schools for this purpose.

France In 590 St. Columbanus a monk of Bangor in Ireland accompanied by twelve brethren arrived in France. One of his early works in Burgundy was the founding of the monastery of Luxeuil; which became the parent of many other monasteries.⁵ Columbanus was banished for his zeal for conversion and travelled to Metz and Bregentz on the Lake of Constance. Here St. Gall remained to foster his famous monastery. St. Columbanus travelled further into Italy where he founded the monastery of Bobbio.

¹Edmonds, Rev. C., Irish Monks in Europe, page 22

²Ibid, p.23

³Ibid, p.24

⁴Ibid, p.23

⁵Ibid, p.24

For centuries after his death his labors brought fruits through this great monastery and his writings.

Switzerland Gall, Columbanus' disciple, remained in Switzerland where he founded the monastery that bears his name. Other founders of monasteries there were: St. Fridolin near Basle; St. Kilian, Wurtzburg; and Sigisbert in Rhaetia.¹

Germany Here monasteries were established at Hohenhang, Wurzburg, Memmingen, Treyburg, Schultern, Meritz, Cologne, and Meremburg.²

Italy Many other Irish monks were influential in Italy besides St. Columbanus. St. Frigidian at Monte Pica was famed for his wisdom; later a bishop. St. Pelligrinus became Bishop of Taranto, Albinus was head of the school at Pavia, Dungal also a famous teacher there; Fiesole was also founded by Irishmen.³

Special monasteries were peopled just by Irish monks. The most renowned was that of Ratisbon founded by Marianus Scotus in 1067. This was the parent for many other monasteries which came to form the Congregation of St. James. "The subjugation of Ireland to England, says Wattenbach, contributed no doubt to the rapid decline of the Irish monasteries. For from Ireland they had up till then been continually receiving fresh supplies of strength."⁴

Evidences Our knowledge of the Irish scholars who migrated to the Continent and became founders of monasteries comes from a

¹Op. cit. page 25

²Graham, Hugh, Early Irish Monastic Schools, p.47

³Edmonds, C., Irish Monks in Europe, p.27

⁴Ibid, p.29

careful study of the many manuscripts to be found in these several countries. Examples of these are in the British Museum, Bodleian Library of Oxford, the Advocates Library, Edinburgh, and the Bibliothique Royale, Brussels.¹ Others have been filed in the Royal Irish Academy Dublin, which contains about fifteen hundred manuscripts, and Trinity College, Dublin, which has a collection of one hundred sixty vellum. These clearly reveal the fact that the travelling monks were just as learned as those in Ireland. They knew Latin and Greek thoroughly. At Bobbio, for example, Professor Sandys says, "the monastery founded by the Irish monk became a home of learning in northern Italy. In course of time its library received gifts of M.S.S. of the fourth and fifth centuries....the first catalogue which contained 666 M.S.S. including Terence, Lucretius, Virgil, Ovid, Lucan, Persius, Martial, Juvenal, Cicero, Seneca, and the elder Pliny was drawn up in the tenth century.....The Monastery of St. Gallen has proved no less important than that of Bobbio as a treasure house of Latin as well as Irish literature."² Dicuil in his Latin treatise on astronomy shows wide acquaintance with Greek authors including Herodotus, Homer, Thucydides, and Xenophon.³ Besides Latin and Greek literature in these manuscripts the monks have painstakingly transcribed pagan epics, Christian lives of the saints, prayers and rules, hymns, annals and genealogies, bardic poetry, and brehon laws.⁴

¹Catholic Encyclopedia, Ireland, page, 117

²Madden, Justice, Classical Learning in Ireland, p.10

³Idil, page 11

⁴Catholic Encyclopedia, Ireland, page 117

Irish Scholars

There are many great names among the Irish Scholars who flourished at the time of these Monastic Schools. They were "masters of intellectual life."¹ St. Virgilius of Salzburg in the eighth century taught the sphericity of the earth and the existence of the Antipodes, which teaching Copernicus and others enlarged upon and formulated. St. Columba was a composer of Latin hymns and by some it is claimed of the Book of Kells.² Students of his schools were taught classics, mechanical arts, law, history, and physics. The people were taught husbandry, gardening, and the use of the forge. Adaman, a Greek and Latin scholar wrote "Vita S. Columbae" (Life of St. Columcille) and "De Locis Sanctis" (On the Holy Places).³ Many Irish monks were exponents of the Holy Scriptures. John Scotus Erigena composed a work "De Praedestinatione" while Dungal, also an astronomer, wrote a defense of the invocation of the saints. Marianus Scotus is the author of an exposition of the Psalms and a commentary on St. Paul's Epistles. Dicuil is an interesting author who wrote on geography, "De Mussura Provinciarum Orbis Terrae" in 825.⁴ This contains references to Iceland and to the canal which once connected the Nile with the Red Sea. Dungal, an astronomer, wrote a letter on the eclipse of the sun at the request of Charlemagne. Others claim this was written by John Scotus Erigena.⁵ The Irish monks were not

¹Edmonds, Rev., Irish Monks in Europe, p. 29

²Ibid, p.30

³Ibid, p.20

⁴Windle, Sir Bertrano, "Irish Men of Science," in The Glories of Ireland, page 44

⁵Madden, Classical Learning in Ireland, p.10

only the preservers of antiquity but were also the forerunners of the modern men of science.

Irish scholars travelled to the Continent and foreign students travelled to Ireland. In all the more important schools there were students from foreign lands. The majority came from Great Britain from which they came in "flutloads" as Aldhelm an English Bishop of 705 expressed it.¹ Numbers came from the Continent among them many princes as Alfred, King of Northumbria and Dagobert II of France.² Alcuin is said to have studied in Ireland as did the majority of students at Charlemagne's court.³ The names mentioned are only the outstanding scholars of the thousands of monks whose names do not appear on the evidences of their learning.

Other Influences Parallel to the monasteries were the convent schools. There are many who believe that the early monasteries had separate schools for girls. Later separate institutions were founded. St. Bridgid was the great patroness of the Irish convents. She was born in 450 A.D. at Faughart, and early expressed the desire to follow a life of holiness and labor. With seven others she founded the convent at Kildare which became the model for many other convents soon established.⁴ The nuns taught practically the same subjects as the monks, also including fancy handwork and embroidery. The example of St. Bridgid was followed by St. Ita, St. Franchea

Con-
vents

¹ Joyce, P.W., A Concise History of Ireland, p.190

² Ibid, p.90

³ Zimmer, H., The Irish Element in Midieval Culture, p.31

⁴ Healy, John, Insula Sanctorum et Doctorum, p.140

and other holy women.

Home
Educa-
tion

The two important types of education offered to the Irish during the sixth, seventh, eighth, and the first part of the ninth centuries were the Monastic Schools and the Bardic Schools. A third type of education, generally overlooked, existed; namely, that given at home.¹ Each tribe gave its sons an education, partly literary and partly technical before they entered the monasteries or lay schools. They were taught the legends and history of their tribe or clan, and were instructed in archery, swimming, horsemanship, warfare, and chess playing. The girls were taught sewing, spinning, embroidery, and domestic arts by their mothers.

Summary

The education in Ireland in the early part of the Christian Era is outstanding not only because in itself it excelled in culture and the development of skills, but because compared with the remainder of the world it was the only abiding place of learning and because its influence on the Continent was felt from many centuries. Some scholars believe that it was due to the emphasis put on the classics, Latin and Greek, by the Irish monks in Europe that gave the impetus to the revival of learning, the Renaissance.² Whether this be an actual fact or not, it is sure that the Irish monk did travel to Italy and France in the ninth and tenth centuries and that he was versed in the classics. Suffice to say, that these

¹Graham, Hugh, Early Irish Monastic Schools, p.78

²Munroe, Cyclopedia of Education, p.498

Irish monks transcribed and preserved the classics so that in the fourteenth century, when the revival began, the scholars easily discovered the answer to their wants in the treasures of the Irish monasteries. The monasteries had a lasting effect on Ireland also, for the Latin language was kept alive by the Chieftain until the Penal Laws made it impossible. The Bardic Schools, as an institution, remained in Ireland longer than the monastic.¹ They are mentioned by Edmund Spenser who came to Ireland in 1589 and wrote his History of Ireland in 1571. He calls them "Schools of Leachcraft and Law....conning be rote the Aphorismes of Hippocrates and the Civil Institution."² Much has been written concerning the schools of this period but no derogatory critic can destroy the countless manuscripts which tell of Ireland, the "University of Western Europe,"³ the "Island of Saints and Scholars."⁴

¹Madden, Early History of Classical Ireland, p. 46

²Ibid, p. 52

³Ibid, p. 15

⁴D'Alton, Canon, The Island of Saints & Scholars, p. 12

CHAPTER III

The Period of the Danish Invasions --- 800-1166

In the latter half of the eighth century the Danes or Norsemen, a piratical people from Scandinavia, began a series of depredations on Ireland which lasted for two centuries. Dissatisfied with their own cold and barren country these pagan Vikings were wont to sail to various shores in search of riches. Often they would swoop down on a defenseless town pillage, burn, and carry off to their ships whatever of value they could steal.¹ At last the Danes decided to subdue Ireland and from 800 to 1100 A.D. they besieged her many times. The lands which lay nearest suffered first. In 737 they were on the north east coast of England pillaging Lindisfarne and later in 795, Rathlin off Fair Head. Other important inland places fell, 812 Roscommon and Mayo, 819 Howth, 824 all Meath.² In 832 Turgesuis the Danish Chieftain seized Armagh where he held court. His fleets also seized Dublin, Limerick, Wuxford, and Carlingford. Animated with the fiercest pagan fanaticism they turned with fury against Christianity and especially against monks and religious foundations. Clonmacnoise was destroyed some five and twenty times.³ Armagh was burned no less than sixteen times by the Danes.⁴ Bangor, Kildare and the other great monastic establishments fell before their fury. The churches were burned, the shrines pillaged, the

¹Nolan, A.M., History of Ireland, p.49

²Gwynn, Stephen, The Fair Hills of Ireland, p.332

³Ibid

⁴Healy, John, Insula Sanctorum et Doctorum, p.62

schools closed, the teachers dispersed or killed and the books destroyed.

Reason for hatred An interesting reason is given for the fierceness

and rapacity of the Danes against the Christians. In one of his letters Alcuin tells of the success of King Charles the Bald in Christianizing the Saxons and peoples of the North.¹ Charles the Bald was drastic in his methods threatening death if they did not accept the faith. As a consequence the people fled to Denmark filled with a hatred for the Christians. They moved with this same hatred pillaged, burned, and killed in their revenge against the Christians when they reached Ireland.

The Irish were not subjugated by the Danes but their country was invaded. The loose tribal or clanish organization of the Irish was the reason for their not offering better resistance against the Vikings. They had no national army nor king. Ireland was not a nation but a series of little kingdoms with no close organization. Their very disorganization, however, was as one authority points out their safeguard.² There was no army to destroy in order to seize the country; there was no capital to take to mark the downfall of the country. In this way the Norsemen could not claim to have subjugated the Irish.

Period of darkness in Education There are many reasons for this time of invasion being a period of decline in culture and learning in

contrast to the enlightened period in the early Christian Era described before. The two outstanding reasons are: (1) the

¹Gwynn, Stephen; Fair Hills of Ireland, p. 275

²Orpen, G. H.; Ireland Under the Normands, Ch. I, p. 27

destruction of the Monastic Schools; (2) the continuous warfare of the tribes. In regard to this first reason every Irish historian agrees that monasteries were annihilated by the Danes. Not one remained. Hence these great houses of learning, art, skills, and religion were closed forever to the Irish. It is to be related with shame to the Irish who benefited so greatly by these schools, that they with the Danes plundered the monasteries with alacrity. Some say they destroyed more than the Danes. These monasteries could easily be restored were it not for the second reason, the continuous warfare. The Irish by nature like to fight and when this chance was given by the invasion of the Danes they fought not only the Danes but their neighboring tribes or clans, and destroyed their castles and monastic schools since the schools belonged each to a certain tribe. This warfare was kept up for three centuries. No system of education could flourish under such conditions.

Schools re- That education did exist we know from the learning of
maining the Irishman when he again came into prominence at the period of the Reformation. The contemporary English writers of this time noted the learning and culture of the chieftain and his retinue. The chieftain took pride in being a patron of literature and art and he not only could read but could speak the Latin language.¹ It is well known that the Chieftains used Latin in their communications with authorities of the Pale. The Latin letter written by Shane O'Neill to the Earl of Essex is an outstanding example of their culture.²

¹Madden, Early Classical Learning in Ireland, p. 25

²Ibid, p. 29

Campion in 1574 says they speak Latin like a vulgar language. The Chieftains therefore kept alive what learning that remained by instilling into their followers a love of Irish culture. At their courts they had the bards and historians who still lived on. The bardic schools existed even in these times for they are mentioned as late as 1536 by Camden.¹ It is very probable, as Madden believes, that these schools were continued in the Danish period when each chief endeavored to inspire his tribe to greater undertakings.² Although there are no documents of proof, scholars believe that there must have been these two agencies, the Chieftains' court and the bardic law schools, to carry on education during this period; for it is a known fact that the Irish could not have gained their wide knowledge of Latin, such as contemporary English writers mention, elsewhere.

Brian Born as leader Under the leadership of Malachy in 845 A. D. the Danes were quieted for a time. Later the Dalcassians were annoyed by the Danes and Brian Born (Boroinke) gathered an army defeating them at Solahed. Brian became King of Cashel. He proved to be a strong and powerful ruler. Upon Malachy's ascent of the ardrichship Brian asked to share the rule.³ Malachy consented but at once trouble arose among the Irish themselves. When the King of Leinster refused to acknowledge him Brian promptly defeated him.⁴ Later Brian captured Dublin the stronghold of the Danes.

¹Madden, Justice, Classical Learning in Ireland, p. 26

²Ibid, p 46

³Nolan, A. M., History of Ireland, p. 54

⁴Ibid, p. 55

Flushed with success Brian took the rule from Malachy and made himself sole ruler.¹ In spite of his methods Brian was a very just and wise leader. He attempted to unite Ireland. He rebuilt the churches, made new roads, and strengthened fortifications.

Revival
of
Learning

Brian was a patron of learning. This is said to be a contemporary account of his efforts: "He sent professors and masters to teach wisdom and knowledge; and to buy books beyond the sea, because their writings and their books in every church and in every sanctuary where they were were plundered and thrown into the sea by the plunderers.....Brian himself gave the price of learning and price of books to everyone separately who went on this service."² Brian realizing the need of a system of education built and organized public schools.³ Learning takes long in development and Brian's reign was too short to make any noticeable impression.

The Battle
of
Clontarf,
1014

The king of Leinster, Maelmordha had never given his full allegiance to Brian. He allied himself with the Danes who were re-enforced by Danes from other countries. Brian gathered his forces and met them at Clontarf. After an all day battle the Danes retreated and the victory was Brian's.⁴ Brian, however, was killed by a Danish chieftain. Thus Ireland lost this beloved leader. The battle of Clontarf taught the Danes that it was futile to attempt to conquer the Irish. It marked the end of the strife between the Danes and Irish.

¹Op. cit.

²Gwynn, Stephen, Fair Hills of Ireland, p.347

³Keating, Rev. G., History of Ireland, p.567

⁴Nolan, A.M., History of Ireland, pp.57-59

Although the Danes retained possession of the seaports their chances of rulership were gone.

Effects of the Danish Invasion

There is a great contrast between the state of education in Ireland before the Danish invasion and after. Before is the glorious period of Monastic schools, a period whose equal in culture Ireland has never seen since; after, is the inferior time when there was no set plan of education. The Danes had completely destroyed the Monastic Schools, aided by the Irish themselves. This system wiped out there only remained the Bardic Schools. That there existed even in these times in some haphazard way is the opinion of scholars, as pointed out. The chieftains though intent on war did not forget their pride in their clan. They vied with one another in patronizing literature, poetry, and the bards.¹ Therefore, at the chief's court there were examples of learning. The Bardic Schools and the Chieftain's court were the only seats of education and since this education was very disorganized it only kept alive a few vestiges of learning remaining from the Monastic Schools.² The Danes built up nothing in the form of education and only destroyed what existed.³

Another blow to education was the confused state of Ireland after the Battle of Clontarf. Brian Born had taken the Ard-rightship without election and without the right to heredity.⁴ Now his example was followed by others less worthy and less able. Clans fought clans. Princes no longer respected the rights of one another. Civil war followed. There was no period of peace for the Irish to organize their education. When just recovering from the Danish invasions, the Irish were faced with another invasion, the Normans.

¹Madden, Justice, Classical Learning in Ireland, p.176-7

²Ibid, p.46

³D'Alton, E.A., History of Ireland, p.176

⁴Nolan, A.M., History of Ireland, p.61

CHAPTER IV

The Period of the Norman Invasion

Historical Back-
ground

In order to understand the decline of education during this period it is necessary to view the political and social conditions existing in Ireland. The passing of Ireland into the power of the Anglo Normans is laid to two causes:

1. Dermot MacMorrough's imploring aid from the English King, Henry II;
and
2. Henry's desire to obtain Ireland and his manner of following up that desire through the Bull of Pope Adrian.

After the Battle of Clontarf Malachy to whom the throne really belonged was chosen 'ardrigh'. At his death, however, a series of civil wars broke out. Each chieftain considered himself equally if not better qualified to rule the island than were his neighbors. After succession of rulers Roderick O'Connor was inaugurated as 'ardrigh' in 1166. At last peace began to dawn or so it seemed. Dermot MacMorrough, King of Leinster, was expelled from Ireland by O'Connor because of a deed he committed against Tiernan O'Rourke, O'Connor's friend.¹ Dermot with a few companions sailed to Bristol and later he journeyed to Normandy to parley with the English King, Henry II. Dermot

¹Orpen, Goddard, H., Ireland Under the Normans, Vol. I

told his story to the King and asked for aid to win back his kingdom. Dermot's story fell upon willing ears; Henry had long cast hungry eyes towards Ireland.¹

Papal Bull

"John of Salisbury relates in the last chapter of his Metalogicus, that Adrian IV in a letter dated 1155, which has since become celebrated, granted to Henry II the papal sanction for entering Ireland in her distracted state after the Danish wars to restore peace, the observance of laws and of the rights of the Church."² The morals of the Irish at this time were in great need of reform. It was an age of lawless violence, treachery, and loose sexual relations.³ Charity, respect for one's fellow man and the higher ideals of honesty, truthfulness, and courage were lost sight of. Henry sent embassies to Pope Adrian informing him of the laxity and offering to go to Ireland and reform it in the name of the Church.⁴ Although doubts exist as to the authenticity of this letter a majority of historians regard it as genuine. "The Bull authorized no invasion, conquest, or plunder of the Irish people, made no gift or transfer of dominion to Henry II save the vague title of lord."⁴ As a matter of fact the Bull had no influence on the submission of the Irish chiefs for these reasons: (1) Henry did not use it for authority since it was not published until 1175 three years after the submission; (2) Empress Matilda refused Henry the permission to go to Ireland on its authority;

¹Op. cit., page 81

²Guggenberger, A., General History of the Christian Era, page 337

³Nolan, A.M., History of Ireland, p.73

⁴Orpen, G.H., Ireland Under the Normans, Vol.I, p.56

(3) Dermot MacMorrough offered a much wiser plan; for in this way Henry could gain possession of Ireland directly and not as a fief of the Church.

Arrival of Nor-
mans

Henry just at this time was too busy with his enemies at home to accompany Dermot to Ireland. He gave him a letter, however, urging the lords to offer him aid.¹ Dermot returned to Bristol. Here he met Richard FitzGilbert de Clare, commonly known as Strongbow.² Dermot made this agreement with Strongbow: Strongbow was to collect a force and to come to Ireland in the ensuing spring to aid Dermot in recovering his throne, and in return Dermot was to give his eldest daughter, Eva, to the earl to wife and the succession of the kingdom after his death. Dermot later made agreements with Robert FitzStephen and Maurice Fitzgerald to aid him. In the spring of 1169 two Normans, Lord FitzStephen and Prendergast landed at Wexford with a large force.³ Dermot emerged from his hiding place and the war began. Strongbow later arrived with re-enforcements. Wexford, Waterford, and Dublin fell at their attack. Dermot died and Strongbow was left. Henry became suspicious and fearful of Strongbow's gaining possession of Ireland as its king. He called Strongbow back and gave him Wexford as his share. He determined to visit Ireland himself.

Arrival of Henry II,
1171

The Irish were not aware of the evils of the English king and when he arrived in Waterford in 1171 they received him with great respect and honor, viewing him

¹Orpen, G.H., Ireland under the Normans, p.84

²Ibid, p.91

³Nolan, A.M., History of Ireland, p.67

as their deliverer from his rapacious subjects. "They paid him homage, not knowing that their meaning of the custom was far different from the Norman and feudal acceptance. Henry and his barons called it the surrendering of their rights to land and country."¹ When he had gained the confidence of the Irish chiefs Henry divided their property among his lords. The Irish chiefs at last realized their situation and rose in protest. Had these clans been organized into one great army forgetting their differences they could have easily driven out these invaders, but they contented themselves with disorganized and intermitten attacks. Thus began the dominance of England in Ireland which she has for eight centuries been endeavoring to shake off.

Civil Strife

From this time to the period of the Reformation the history of Ireland is a series of wars between the Normans and Irish and between the Irish themselves. Roderick O'Connor the last 'ardrigh' died in 1198 the sign of the passing of the Irish Milesian state. King John, the successor of Henry II, made two visits to Ireland demanding the homage of the chiefs and dividing the country into counties.² The Irish, desperate from oppression, called Edward Bruce, the brother of Robert, from Scotland to aid them. The English and the Scotch met in 1318 at Dundalk.³ Edward was killed, however, and caused the flight of the Scots. In spite of the laws of the English the

¹Nolan, A.M., History of Ireland, p.74

²Ibid, p.87

³Ibid, pp.91-92

Norman settlers in Ireland soon became thoroughly Gaelic. Even those in the Pale, the settlement of the Normans at Dublin, mingled with the Irish. To discourage the fusion of the two races the "Statute of Kilkenny" was comprised in 1367. By these laws the Normans were forbidden any intercourse whatever with the Irish. The Duke of York in 1450 attempted to promote the peace of Ireland but he had to return in 1454. In 1495 a new kind of oppression was placed on the Anglo Irish by Poyning's Act which set down: No parliament could be convened in Ireland until all the acts to be proposed therein were submitted to the king and the parliament of England, and approved by them. All laws passed in England were to be obeyed in Ireland. The Geraldines who were the leading lords of Ireland rebelled in 1534 against England so that Ireland was in a very unsettled condition with the English oppressing the Normans and Irish and both races vainly trying to break the yoke. The object of the laws was to make the Norman barons subject to the English king and to oblige the Irish to submit to English laws. The English were not strong enough to enforce the laws and the Irish not organized enough to break England's dominance. The Restoration of the Anglican Church under Henry VIII brought renewed and fiercer opposition.

Status of Educa-
tion

The exact position of learning during the four centuries from the landing of the Normans to the Protestant Reformation is very obscure. When the Irish emerged from the

struggle with the Danes they had very little learning except as has been pointed out in the Bardic Schools and the Chieftain's court. These two agencies remained during the Norman invasion. That these schools did keep learning alive is seen from the English writers who visited Ireland in the beginning of Elizabeth's reign, and this after the devastating wars of Danes and Normans. They attest to the education of the 'meer Irish' as they called them. The English writers note the bard historian and harper as indispensable parts of the Chieftain's retinue. Camden in his *Britannica*, 1586, says: "These great men have likewise their particular historians to chronicle the famous actions of their lives, poets too whom they call Bards and Harpers."¹ The classical studies still persisted as proven by the Duke of Argyll in his Memoirs. He describes a humble cottage where he found volumes of Greek classics.² Don Francesio Cuellar of the Spanish Armada tells of meeting a "savage" in Ireland with whom he conversed in Latin.³ Stanyhurst, a very reliable writer, speaks of their knowledge of Latin which was accurate and of their harpists.⁴ O'Sullivan tells of the respect of the Irish for learning. He gives a glimpse of the schools maintained by the Irish chieftains to which he applies the word "collegia".⁵

The learning in these schools was indeed very meagre as compared to that of the former period. Madden, however, claims it was superior aside of the degree of culture in England. There

¹Madden, Justice, Classical Learning in Ireland, p.26

²Ibid, p.26

³Ibid, p.39

⁴Ibid, p.42

⁵Ibid, p.35

in the twelfth, thirteenth, and fourteenth centuries nothing worthy of the name of literature had been written.¹ When the Normans came to Ireland they recognized the higher culture of the Irish and so the fusion of the two races naturally resulted. This is the reason why the Normans mingled with the Irish as set forth by Madden when he says, "In the surrounding of the Irish chieftain the Anglo-Norman may have discovered a certain sweet civility lacking at home."²

Monasteries

Monasteries were established in Ireland at this time. New orders had come after the Danish invasions. About the middle of the twelfth century Dermot MacMorrough founded the Cistercian abbey de Valle Salutis at Baltinglass. He also confirmed a gift of land by Dermot O'Ryan for the construction of a Benedictine monastery at Kilkenny.³ In the year 1161 he endowed an Augustinian monastery at Ferns.⁴ Other Irishmen founded monasteries. When the Normans came they turned to the monasteries for their spoils and plundered many. Later, however, they themselves built monasteries. In 1224 the Dominicans were introduced into Dublin and in 1226 Fitzgerald founded the first house of the Franciscans at Youghal. It is agreed by scholars that these monasteries were not the monasteries of the seventh, eighth and ninth centuries. These were religious houses only. There is no evidence to warrant calling them schools although there were five hundred and twenty established.

¹Op. cit., p.27

²Ibid, p.28

³Orpen, G.H., Ireland Under the Normans, p.72

⁴Ibid, p.73

Summary

The period of the Norman invasion and the early centuries of England's dominance of Ireland were years of darkness for education. Since there is no evidence of a system of education and only scattered glimpses of the learning of the people it is safe to conclude that education was at a very low ebb. Many people were entirely ignorant, but this is not unusual since it was the condition of the whole world at this time. To understand the low standards of education it is well to consider the lowered social conditions of the people, who were forced to become serfs of the Norman and English barons and who were confusedly endeavoring to shake off the yoke of oppression. People in times of strife have no time for education.

CHAPTER VPeriod of Religious Strife 1536-1831

Importance
of
Period in
Ireland

Something more than resentment against an encroaching race incited the Irish to resist anew the oppression of the English. Religion, the preserving element of Celtic life, now became the predominant cause for another blow for freedom. Before, the English had attacked Irish customs, lands and freedom; now, they sought to eradicate their religion. England did not realize that this was the very intrusion to strengthen Ireland's stubbornness against the trespasser. The Irishman's love of his faith has always been his outstanding and most noted characteristic. The spirit of Catholicity has pervaded the Irish race to such an extent that the Irish and the other nations think of the religion and the people as one. Catholicity has been one of the effective causes for encouraging the Irish national unity. Many have an intellectual religion; many have an emotional religion. The Irish, however, has struck the "Golden Mean" for he has combined heartfelt fervor with lucid understanding. This has saved his faith from perishing. At this time also the Irish clung steadily to their faith. Their resentment showed itself in their continued disrespect and disobedience to English laws, and also in their constant rebellions. This continued resistance instigated the English determinism in turn. Thus, laws were passed and measures taken to injure the Irish commercially, economically, and socially.

Wars were waged to break the Irish spirit. Her schools were closed, her scholars hanged, her leaders killed, her monasteries confiscated, her fertile lands seized; all to accomplish the desire of the English. The purpose of the English has been aptly expressed as follows: "To recreate and mold the Irish to English religion, opinion, language and law."¹ This has been explicitly shown in the documents now existing.

When England could not force assimilation and acceptance of English demands on Ireland she turned to education. She destroyed the schools then existing as far as was possible; then she set up schools of her own. Since England discovered she could not rule the older generation she wisely tried another policy. This policy was to educate the younger generation to English ideas. Thus began the state policy in education in Ireland. Many statesmen had advocated the use of education as an "instrumentum regni" long before, but it was not reduced to act. Plato said, "the state should hand over the children to the teacher who will follow the directions of the state. The teacher will mould only those suited to the political mould the state wishes. Those who are perverse she will get rid of."² This theory was adopted by the English in their plan for educating the Irish youth. To understand clearly the social condition in Ireland and to appreciate the development of education in this period a review of its history is first necessary.

¹Corcoran, Rev. T., State Policy in Education, 1536-1816, page 9

²Ibid

Historical Back-ground

Just as Henry VIII began the restoration of the Anglecian Church in England so in Ireland. When the Irish Catholics refused to take the oath to the Church of England many lost their positions. By way of propagating the new religion Henry and his proselytes confiscated the choice lands of the monks and nuns, robbing sanctuaries and stripping convents and monasteries of their valuables.¹ Old laws were revived which prevented the mingling of the English and the Irish.² Many English were brought to take possession of the lands of the Irish Catholics. This began the plantation system which increased in intensity for nearly two hundred years with its greatest development in the reign of Edward VI. During Elizabeth's time many Penal laws were enacted calculated to reduce the Irish to a state of mental and physical serfdom under the oppressive rule of England.³ By these the Irish were ordered to support the English Church, go to English services and their priests were refused recognition or permission to say Mass. These persecutions were carried on by James I, Charles I, Cromwell, and William of Orange.⁴ The Irish from time to time led rebellions but due to disunion they always failed and brought more confusion since the country was continually ravaged by civil war.⁵

Struggle for Emancipation, 1691-1829

"The condition of the Irish people in the eighteenth century was probably the most wretched in Europe.⁶ Ireland was predominantly agricultural

¹Nolan, A.M., History of Ireland, p.121

²Turner, E.R., Ireland and England, p.62

³Nolan, A.M., History of Ireland, p.130

⁴Ibid, pp.158-185

⁵Ibid, pp.230-234

⁶Turner, E.R., Ireland and England, p.82

and pastoral but most of the land had been taken from the Irish. Four-fifths of the land had been confiscated and two-thirds of all good land was actually in possession of alien owners. They were Protestant for the most part and generally foreign in race.¹ The peasants lived on these estates very much like serfs. They were obliged to pay a high rent to the landlord who very often was an absentee, that is, one who lived in England and who cared nothing for the improvements of the land or the condition of the people.² The wool trade was abolished and the weaving of silk was ruined. Only the linen industry in Ulster was allowed to flourish. "With industry crushed out commerce fared little better."³ These were the social and economic conditions in Ireland during the greater part of the eighteenth century.

It was, on the other hand, in the eighteenth century that successful attempts towards emmanicipation took form. The Drapier letters of Swift pleading for justice turned many Englishmen towards toleration.⁴ The Catholics encouraged by the relaxation of persecution began to demand their rights. Associations were formed such as the Whiteboys of Munster and the Hearts of Steel and the Hearts of Oak.⁵ "During this period the scattered bands of Rapparees, half patriots, half robbers dispersing, re-assembling, descending on English estates for rapine or the

¹Turner, E.R., Ireland and England, page 82

²Ibid, p.83

³Turner, E.R., Ireland and England, 93

⁴Nolan, A.M., History of Ireland, p.243

killing of objectionables represented the only armed resistance of the Irish.

"After the close of the Revolutionary War in America Ireland received a new stimulus. The success of the patriots of the Irish parliament under Grattan backed by one hundred thousand volunteers in freeing Irish industry from the trammels evoked the utmost malignity in England. Ireland almost at once sprang into prosperity but it was destined to be brief. A great conspiracy which did not at first show above the surface was set on foot to destroy the Irish parliament. The Society of United Irishmen was formed. It numbered over seventy thousand adherents in Ulster alone. The government was alarmed and began a systematic persecution of the peasantry. English regiments forced their way into the houses and demanded bed and board. Brutal murders and tortures were reported everywhere."¹ As a result of the Catholic Convention of 1792 a relief act was passed in 1793 granting Catholics the right to vote for members of Parliament and to hold several offices.² In 1798 the Revolt came. Poorly armed, undisciplined but forty thousand strong they flung themselves on the English. Father John Murphy was one of their leaders, Beauchamp Harvey another. They dominated the country for a while but soon their ammunition gave out.³ England now gained her end and the Act of Union was

¹Clarke, J.C., The Fighting Race, p.119

²Nolan, A.M., History of Ireland, p.261

³Clarke, J.C., The Fighting Race, p.119

passed in 1801.¹ This made the Irish and English Parliaments one and still bound the Irish by exact terms. Since Irish leaders have fought continually against this bill it has great significance. Robert Emmet made a brave attempt to unite his country but failed. In 1823 Daniel O'Connell founded the Catholic Association. His object was to attain emmanicipation through legal means. He preached the doctrine of passive resistance. In 1828 his election to Parliament forced the granting of the Catholic Emmanicipation Act in 1829.² This act did not grant full freedom to the Catholics but it was the beginning of a series of bills which led to toleration.

Development
of
Education

The historical background above will help one to understand better the policy of the state in Irish education. Although generally regarded as a period of darkness in learning these three centuries tell the story of a great struggle in education. No system of education is devised and put into operation quickly and easily. It takes years to formulate it and many soldiers to fight for it. Thus in Ireland even though the years from 1536 to 1831 mark the lowest ebb in learning yet they also mark the movement which led to the establishment of a great national system. Just as the Irish during these centuries had to struggle for social, economic, and religious freedom, so they had to fight for educational freedom. The narrative of Irish education during

¹Nolan, A.M., The History of Ireland, p.282

²Ibid, p.284

this period is indeed strange and interesting.

Period of
Oppression
in
Education

It is well to contrast the state of
learning before the Reformation and after. As
viewed after the Norman invasion it is certain

that education had declined from the Monastic Age. The Irish
chiefs, however, did keep the lamp burning in their bardic
schools. These schools remained in Ireland until the chiefs
lost their power probably for one hundred years. Many attest

State
of
Learn-
ing

to the use of Latin by the chiefs.¹ "The
Irish excelled in their knowledge of Latin and
were capable of conducting correspondence in it.

A proclamation of the year 1557 was written in
Latin so the Irish would understand it."² The bardic schools
were very popular with the native Irish. "In addition to the
O'Clerys there were two families, the O'Coffeys and the O'Dalys,
famous for their literary attainments. MacCarthy More although
educated in the wilds by the chieftains was just as educated
as the couriers of Elizabeth. Even during the Reformation a
few schools supported by the chiefs still kept learning bright
in the south more than in the north."³ These schools disappeared
naturally when the chiefs were driven out and their land con-
fiscated. Because of the continual revolts and persecution the
peasants, bereft of their leaders and their land, could not

¹Madden, J., Classical Learning in Ireland, p.25

²O'Connor, G.B., Elizabethan Ireland, p.52

³Ibid, p.52

support education. To further complicate the situation the state made education a crime unless sought under its guidance.

English
Policy
toward
Educa-
tion

The entire keynote of the English policy is proselytism. Immediately after the Reformation the English took steps to make converts in Ireland. Wisely they saw the uselessness of physical force and so turned to education. The methods used were two: (1) the destruction of the native schools; and (2) the establishment of English schools. Henry VIII used both methods. This law made in 1536 declared: "They must be instructed that the King would be content that everyone of them should enjoy his possessions and to become his true subgietes obedient to his laws and forsaking their Irish laws, habittes and costumes setting their children to become English, and be it enacted that every person or persons the King's true subgietes inhabiting the land of Ireland shall use and speak commonly the English tongue; and every person shall bring up their children in such place where they shall have occasion to learn the English tongue, order and condition.....; and every bishop shall keepe schoole for to learne English."¹ From this law the English Parish Schools were established. Another law was passed by Henry, "that all monasteries in the land should be suppressed, none to stand. Six houses were allowed to remain changing their habits and rule into such as it pleaseth the king."²

¹Corcoran, Rev. T., State Policy in Education, p.42

²Ibid, p.44

In accordance with this policy and associated coming of the beautiful monasteries; stripping them of all valuables and taking the choice lands.¹ All hope of them as a force for educating the Irish was lost.

Under Elizabeth a law was passed ordering the erection of a free school in every diocese the schoolmaster to be an Englishman and the school to be erected and supported at the cost of the whole diocese.² These schools originated in 1577 and were generally classical schools and after the pattern of the English Grammar Schools. These schools were found in the Pale but elsewhere the law was generally disregarded.³ The commission in 1325 found very few of these schools in existence and only two or three that were free.⁴ From this evidence it is safe to say the law had little effect on the native Irish. Another educational work of Elizabeth was the establishment of Trinity College 1591 out of the revenues of All Hallows Monastery. "It had for its avowed object the education of our poorer classes in Ireland in the Protestant religion, and more especially of training in leaders of the new religion in Protestant orthodoxy."⁵ "We perceive that the mayor and citizens of Dublin are well disposed to graunt the scite of the church of All Hallows to serve for a colledge of lernying whereby knowledge and civillitee might be increased by the instruction of our people there.....we authorize you to erect a colledge as some other of our colledges

¹Nolan, A. M., History of Ireland, p.120

²Corcoran, Rev. T., State Policy in Education, p.47

³Cyclopedia of Education., p.490

⁴Report of the Commissioners on Ed. in Ireland, 1325, p3

⁵Clarke, Richard L., University Ed. in Ireland, p.12

were in England.¹ Trinity College was later supported by lands and the President Smith's funds. Persecution laws were passed against the poets and many were hanged.

Under James I the same policy was continued. Dissler came and destroyed whatever native schools he could find.² The Royal Free Schools were established in 1580. These were supported by confiscated lands and manasteries. The community was supposed to support these schools. England was decidedly backward in regard to supporting Irish schools. These schools were attended by Protestants only since the Catholics refused to send their children to them. Since three quarters of the people were Catholics it is easy to understand the scarcity and low quality of the schools.

Penal Laws In order to force the Irish to attend English schools laws were made forbidding the Irish any education of their own. If an Irish man sent his child to a Catholic school the father was fined ten pounds a week and the schoolmaster five pounds.⁴ For the third offense he was hanged. In order to teach a person had to take the oath against Catholicity, thus barring Catholics from sending their children abroad to be educated.⁵ It is difficult to understand how the Catholics existed under such laws but the Irish were stubborn and since the laws were not universally enforced sought their education furtively. A report in 1731

¹Corcoran, Rev. T., State Policy in Ed., p.10
²Cyclopedia of Education, Munroe, p.400
³Radder, J., Classical Learning in Ireland, p.59
⁴Rooney, John J., "The Sorrow of Ireland, in The Glories of Ireland, p.148
⁵Corcoran, T., State Policy in Education, p.91
⁶Ibid, p. 95

shows that there were native schools 549 in all.¹

Native Education Abroad

What education could the native Irish obtain in these times of oppression? "The student who was denied an education in his own land sought it in other lands and, although he was fined for it, the Irish father who could afford to do so sent his sons to continental schools. The schools of Antwerp, Louvain, Lisle, Douay, Bordeaux, Fribourg, St. Omer, Salamanca, Alcalá, Coimbra, Prague, and St. Isidore of Rome were filled with Irish exiled students whose very numbers soon made it necessary for the founding of Irish colleges in the universities of Europe."²

Hedge Schools

In spite of the restrictions on education the Irish thirst for knowledge was not to be denied. The very name and nature of Hedge Schools are proof of this. When not even a shed was available to house the children of an Irish village the master selected the first green spot on the sunny side of a quickset-thorn hedge and there, in hiding from the spies of the government conducted school.³ "As often as not the Irish school-boy, when he arose in the morning had no knowledge as to where school was to be held that day.....As the morning wore away he waited and watched, listening for the whistle of the schoolmaster to summon him to class."⁴ The school conducted under the hedge was only a temporary resource until a school house could be erected. "The usual spot selected for their erection is a ditch

¹ 1810, p.103

² Nolan, A. J., History of Ireland, p. 327

³ Carleton, J. M., Traits & Stories of Irish Peasantry

⁴ Nolan, A. J., History of Ireland, p.328

in the roadside in some situation where there will be as little damp as possible. From such a spot an excavation is made equal to the size of the building so that when this is scooped out, the back side-wall and the two gables are already formed, the backs being dug perpendicularly. The front side-wall, with a window in each side of the door, is then built of clay or green sods laid along in rows. The gables are also topped with sods, and, perhaps, a row or two laid upon the back side-wall, if it should be considered too low.¹ The roof was covered with strips of heath and then with rushes. Before the schoolhouse was used the peasants held a heath-warming and dance in it. The floor was of clay and the pupils sat on stones or hassocks.² The pupils paid fees to the master and there were often rival masters in one village.

The masters of these schools were generally a mediocre class. In those days there were no high salaries to tempt men to follow the profession of teaching. Fifty dollars was the reward for the head of a school-master.³ If a village did not have a school-master an advertisement was posted on the chapel door stating the requirements and the advantages for the master in that village.⁴ The masters usually went from town to town seeking a suitable place. They would post a notice on the chapel door setting forth their education and learning, and the name and the location of their school.

¹Carleton, W., Traits & Stories of Irish Peasantry, p.833

²Ibid, p.855

³Holan, A. M., History of Ireland, p.328

⁴Carleton, W., Traits & Stories of Irish Peasantry, p.826

Several masters of Hedge Schools in the South of Ireland enjoyed considerable reputation as classical and mathematical scholars, but on the whole, they taught only reading, writing and ciphering.¹ The religious teaching was left entirely to the clergy of each denomination.

Since there were no colleges nor training schools these masters received an unique training. The boy wishing to become a master attended the Hedge School until he considered himself equal to the master. He then challenged the master and a public contest was held at which all the village was present. If the youth was victorious he traveled to other villages challenging the masters. "After three or four years spent in this manner, he usually returned to his native place and set up a school.² Later in the eighteenth century many of these masters went to Trinity and performed very credibly. The Hedge Schoolmasters, however, were a class of men from whom morality was not expected by the peasantry. "One of their strongest recommendations to the good opinion of the people, as far as their literary talents and qualifications were concerned, was an inordinate love of whiskey, and if to this could be added a slight touch of derangement, the character was complete."³

The Hedge Schoolmasters in many of the villages also conducted Night Schools. The Night School was always opened either for those of early age who were forced to work during the day, or for grown young men who never had any

¹Balfour, G., Ed. Systems of Gr. Britain & Ireland
p.83

²Carleton, W., Traits & Stories of Irish Peasantry
p. 82

³Ibid, p.819

opportunity for acquiring an education in their youth.¹

When the penal laws were relaxed in the later eighteenth century, the Hedge Schools enjoyed great popularity for they were attended by the majority of Catholics. A Report in 1824 numbered the "Pay Schools" or Hedge Schools as 9,352 and attendance as 391,752. At that time they accomodated seventy per cent of the children.²

Besides the Hedge Schools, a few Catholic Schools existed, for the Puritans often complained of the bishops who allowed Papists to keep school in 1641.³

Battle for Education 1733-1831 In the eighteenth century there came a

change in England's attitude towards Ireland. Realizing the uselessness of physical force as a means of assimilating and converting the Irish she turned to peaceful methods. Wisely the method most depended upon was education. In the seventeenth century and the first part of the eighteenth century the English were not interested in the support of education in Ireland. To be sure laws were passed discountenancing native education and ordering English supervision and schools, but laws do not easily become facts. In carrying out their laws the English did all in their power to destroy native learning but feebly supported any English institutions. In 1731 when the Report on Popish Schools was published carrying the statement that five hundred and forty-nine such schools existed,⁴ the English completely

¹Ibid, p.827.

²Balfour, G., Ed. Systems of Gr. Britain & Ireland, p.32

³Corcoran, State Policy in Ed., P.70

⁴Ibid, p.103

comprehended their failure in reaching the Catholics and conscientiously set out to convert them through education. For one hundred years from 1731 to 1831 when the National system was established various organizations were formed, receiving grants from Parliament whose sole purpose in education was proselytism.¹ The history of this period is characterized by the battle between the protestants who were determined to convert the Catholics who repeatedly fought their determination.

Protestant Charter Schools, 1733

Immediately following the report referred to above a petition was made to the King in 1731 praying His majesty to allow certain persons to accept gifts for schools since the Papish natives of the wealthy class could not send their children to the English schools and the poorer classes could not support them.² In accordance with this petition a charter was granted them in 1733. This permitted the clergy to receive gifts in support of schools for the poor. These men formed themselves into a corporate and received 11000 a year from the King. To accomplish the purpose of the schools avowedly "to take the Catholics away from the influence of Papish priests and to bring them to the true religion of England,"³ the children of the poor were taken and confined in school during the whole period of instruction. In 1769 the society reported 52 schools and 2,000 children clothed and maintained.⁴

¹Barnard, Henry, Papers for the Teacher, p.135

²First Report of the Commissioners on Ed. in Ireland, 1825 p.5

³Corcorant, W., State Policy in Education, p. 108

⁴Report of the Commissioners of Irish Ed. Inquiry, 1825, p. 7

Mr. Howard in 1787 made an inspection. He reported 1,400 pupils housed in schools badly out of repair and poorly fed and taught hardly at all. In connection with these schools a farm was usually conducted. As to the instruction it was reported "Reading had been neglected for the purpose of working for the Masters", that is, on the farm and as servants.¹ From 1787 to 1801 the time of the Union there was no improvement in these schools. Later reports in 1819 showed that the children were ill, poorly clothed and subjected to severe discipline. At the time of the Inquiry, 1825, the Commissioners reported thirty-four schools in which flogging was a daily occurrence and where hygienic conditions were worse than imagined.²

Erasmus Smith Founda- tion	The Erasmus Smith elementary schools were founded from the surplus of an endowment given in 1657 by a London citizen to found grammar schools. Sixty-nine were established from 1808-15. The restriction on these schools were that the masters were to be Protestants and read the Bible every day, and the pupils were to be taught Ussher's Catechism.
-------------------------------------	---

Society for Discountenancing Vice and Promoting the Know- ledge and Practice of Chris- tian Religion	This Society began in 1792 with the purpose of supporting schools and publishing religious books. ⁴ The schools generally attended by Protestants but two schools were reported attended by Roman Catholics. Lord Lieutenants Schools were established under a Parliamentary grant in 1819.
---	--

¹Op. cit., p.7

²Report of the Commissioners of Irish Educational Inquiry, p.12

³Balfour, G., Educational Systems of Great Britain and Ireland, p.84

⁴Report of Commissioners of Irish Educational Inquiry, p.30

These were open to Catholics.¹

Sunday Schools
Society

The purpose of this society was to establish Sunday Schools for the religious education of the people.² Their growth may be stated as follows:³

<u>Year</u>	<u>Schools</u>	<u>Pupils</u>
1810	2	87
1825	1,702	150,831

London Hibernian
Society

The purpose of this society was the foundation of schools for circulating Holy Scriptures. They supported three classes of schools: Day Schools, Adult Schools, and Sunday Schools. In the day schools reading and spelling were taught from the Holy Scriptures only. Night Schools, were carried on for adults during the winter.⁴ The Roman Catholics justly objected to this Society for its effects were bent on converting their fellow believers.⁵

Baptist Society
for Promoting
the Gospel in
Ireland

This Society, very much like the Hibernian Society aimed at proselytism by publishing Bibles and Tracts and establishing schools.

Irish Society for
Education of the
Native Irish through
the Medium of their
own tongue

Since five hundred thousand of the Irish spoke Irish any instruction in English did not reach them. Hence they could not be converted. This Society wisely aimed "to promote Scriptural education in Ireland by the establishment of schools to instruct in reading those who are unacquainted with the English language."⁷

¹Report of Commissioners of Irish Educational Inquiry, p.30

²Ibid, p.61

³Ibid, p.63

⁴Ibid, p.65

⁵Ibid, p.65

⁶Ibid, p.82

⁷Ibid, p.1

Catholic Schools The Catholics with few exceptions, constantly refused to attend any of these schools and objected strongly to any indication of proselytism. The entire disinterested interest on the reading of the Bible. The Catholics, however, always held that there is only one interpretation of the Bible namely that given by the Roman Catholic Church through its clergy; the Protestants, on the other hand, have affirmed the right of each individual to interpret the Bible as he will. Hence individual reading of the Bible went down to Protestants in their educational schemes, whereas Catholics emphasized the interpretation of the priest rather than individual reading.¹

The Relief Acts of 1733 and 1792 allowed Roman Catholic people to teach school and to educate their children.² The Catholics immediately took this opportunity to establish schools conducted by the Christian Brothers and other orders.

The Schools of the Christian Brothers These schools were entirely Roman Catholic and the instruction was for poor boys. They were supported by fees and subscriptions. The teaching in these schools was very thorough including the study of Grammar, Bookkeeping, Navigation, and Geometry. The books used were poor in some respects.³ The members of this order took vows of poverty, chastity, and obedience and also to teach children gratuitously during their lives.

¹Corcoran, T., State Policy of Ed., p.124

²Ibid

³Report of Commissioners on Irish Ed. Inquiry, 1825, p.35

Nun's Schools These are Catholic schools for girls belonging chiefly to the Order of the Presentation. In 1825 they were reported as conducted with great order and regularity, and well provided with every school requisite.¹

Catholic Day Schools Many parishes supported Day Schools by the collections and subscriptions of the Roman Catholic inhabitants. They were under the superintendence of the Roman Catholic Priests.²

The majority of Catholics, however, belonged to the poor peasant class and could not support these schools. The Hedge Schools were well attended by this class. A report in 1825 shows that seventy per cent of the children were accommodated in them.³ Although the Protestant societies held the money and endowments and were able to furnish better buildings, the Catholics constantly refused to attend their schools.

Commission of 1812 In 1805 after the Union a Commission was appointed to inquire into the state of education in Ireland. They estimated that there were 4,600 schools for the lower orders in Ireland attended by upwards of 200,000 children, 72 per cent, of whom were Catholics. Forty-four of these schools were public establishments in which upwards of 4,800 children were maintained at an annual cost of 170,000.⁴ The Commission advised that a system be established to educate all

¹Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.84

²Ibid, p.83

³Ibid, p.83

⁴Op. Cit., p. 81

the poor without interfering with religion. In accordance with this report Parliament gave a grant to the Kildare Place Society, or Society for Propagating the Education of the Poor in Ireland, since this organization had set itself against proselytism.

Kildare Place
Society

The Kildare Place Society was formed in 1811 to promote and support schools in which the Bible should be read without note or comment.¹ It was not to be used as a school book. Parliament following the report of Commissioners in 1813 gave in 1814-15 a sum of £6,940.² The Society immediately expanded. The following were set up as its objectives:³

1. To assist the schools already founded.
2. To maintain at Kildare Place two Model Schools, one male and one female, and to train teachers there.
3. To receive Masters and Mistresses in the Model School.
4. To publish a variety of moral instruction and entertaining books.
5. To supply books free to the schools and to purchasers at cost.
6. To have an annual inspection of schools.
7. To increase the salaries of teachers.

The growth of these schools was as follows:⁴

Year	Schools	Pupils
1817	3	557
1825	1,490	100,000

This society seems to have been honestly and purposively organized but it allowed itself to aid schools connected with denominational societies, the Catholics declared against it and its doom was sealed.⁵

¹Report of Commissioners on Ed. Inquiry, 1835, p.39

²Ibid

³Ibid

⁴Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p85

The Catholics again objected to the Bill but they did not want the rule could be modified to include the Roman version.

The Commission on this Commission suggested by the King because Educational Inquiry, 1885 of a petition made by the Roman Catholic

Clergy that "schools for the poor are very much in want and Catholics will not go to schools where regulations are made concerning religion that make them inaccessible to Catholics,"¹ made a very thorough investigation of the schools in existence. In 1824 the statistics on the schools were as follows:³

Agency	Schools	Pupils
Mildare Place Society	319	68,405
London Librarian "	613	57,507
Ass'n for Dis. Vice	226	12,708
Erasmus Smith Foun'n	115	2,382
Baptist Society	83	4,377
Charter Schools	32	2,210
Schools of other Societies	133	7,155
less: " incl'd under 2 headings	392	25,092
	<u>1,727</u>	<u>105,512</u>

Catholic Schools

Catholic Day Schools	352	68,580
Wans' Schools	46	7,136
Christian Brothers	24	3,454
By Individuals	9,322	13,696
Hedge Schools	9,352	59,842
Total:	<u>11,896</u>	<u>56,599</u>

The Commission reported all institutions as having defects.

"It appears that schools should be established for giving poor children all useful instruction without interfering with their beliefs."³

¹Rep't of Commissioners on Irish Ed. Inq. 1825, p.1
²Balfour, G., Ed. Systems of Great Britain etc., p.22
³Rep't of Commissioners of Irish Ed. Inq. 1825, p.89

The Reports of this Commission were referred in 1823 to a Select Committee of the House of Commons who stated that it was "of the utmost importance to bring together children of different religious persuasions in Ireland for the Purpose of instructing them in the general subjects of moral and literary knowledges, and providing facilities for their religious instruction separately when differences of creed render it impractical for them to receive religious instruction together."¹ This latter statement formed the aim of the National System of Education adopted in 1831. The entire body of Roman Catholic clergy asked that the recommendation of the Commission of 1823 be adopted. After Catholic Emancipation was passed in 1829 certain Englishmen pleaded strongly for the bill with the result that in 1831 the House of Commons voted a sum of £30,000 "to enable the Lord Lieutenant of Ireland to assist in the education of the people."² Thus the National System of Irish Education was established and the native Irish had won their battle.

¹ Balfour, G., Ed. System of Great Britain & Ireland, p. 36

² Ibid, p. 87

CHAPTER VI

EDUCATION UNDER THE NATIONAL SYSTEM

Elementary Education

Purpose of System Considering the disruptive conditions that existed during the last three centuries in regard to education when schools were destroyed, when other schools were ordered established but only Protestants attended, when each attempt to educate was an attempt to proselytize upon bitter hatreds and intolences existed between Catholics and Protestants, it seemed a Herculean task to establish any unifying system of education. Yet the National Board did not waver; they went directly to work. Formerly they set up their object as "to train and unite through the system the youth of the country together, whatever their religious differences may be in feelings and habits of attachment and friendship towards each other and thus to render it the means of promoting charity and good-will amongst all classes of the people."¹ In order to carry out this objective and to follow the suggestion of the Commission of 1825 that "poor children be given all useful instruction without interfering with their religious beliefs."² a definite system had to be devised.

Government Central board The Board of Commissioners were the great governing body of the National System. In October 1831 Mr. Stanley, then Secretary for Ireland, announced in a letter to the Lord-Lieutenant of Ireland, the intention of the Government

¹First Report of the Commissioners on National Ed., p.7, 1834

²Report of the Commissioners of Ed. Inquiry in Ireland, 1825, p89

to appoint a Board of Commission of National Education. The Board was soon after appointed consisting of Duke of Leinster, Lord-Lieutenant, the Protestant Archbishop of Dublin, the Catholic Archbishop of Dublin, Rev. Dr. Francis Sadleir, Lt. Hon. A. R. Blake and P. Holmes, Esq.---three Protestants, two Catholics, one Presbyterian and one Unitarian.¹ This was a finely selected group of men.

The duties of this Board were to examine and accept schools into the system, to train teachers, to supply books, to inspect schools and school-houses, and to portion out the Parliamentary grant. The members of the Board have always been men of high personal character. Their number was gradually increased until by the Charter of 1860 it was fixed at not more than twenty members, half of whom were to be Catholics and half Protestants.²

In a short time after its establishment it was found that a permanent administrative officer was necessary with a fixed salary. The other members were unpaid.

Local Manager- A 'patron' was recognized in every school receiving assistance from the Board.³ Unless otherwise specified in the application, he was the person applying in the first instance to place the school in connection with the Board. Applications might come from:

1. The Protestant and Roman Clergy.
2. One of the clergy and a certain number of opposite religion.
3. Parishioners of both denominations.⁴

¹ Ward, Henry, Papers for the Teacher, p.136

² Malfour, G., The Ed. Systems of Gr. Brit. & Ireland, p.38

³ Ibid, p.90

⁴ First Report of the Commissioners of Nat'l Ed., p.x

The committee of a school might be its patron but when it did the patron was usually an individual. The patron had the right of engaging and dismissing the masters subject to the regulations of the Board. The manager arranged the time-table of the schools subject to the regulation of the Board.

Inspection The right of Inspection of schools was reserved from the first by the Board. In 1837 they divided Ireland into twenty-five districts, increased to thirty-two in 1845. Each of the districts had an Inspector who devoted his whole time to the services of the Board under the rule that each schools be inspected three times a year.¹

Support The Board received yearly from the English Parliament a grant. In 1831 this grant amounted to £30,000 and it steadily increased as the Board proved its worth. This money was used to support the Model Schools, the vested schools, and non-vested to a certain extent, the cost of books and the salaries of Inspectors and clerks. The local committee or patron had to provide:²

1. Fund for annual repairs to the schoolhouse.
2. Part of salary of master.
3. Sum for books and school requisites at half-cost and religious books at full cost.
4. When aid is required in the building of a schoolhouse, one-third of it must be subscribed; a site for building must be granted and the school when finished must be 'vested' in the Board.

¹Barnard, Henry, Papers for the Teacher, p.147

²Report of Commissioners of Nat'l Ed., p.x in Letter to Lord-Lieutenant

A

Religious Instruction

The one thing necessary for the success of the new system was to procure the indiscriminate attendance of children of all denominations. "The Board succeeded in establishing the nearest approach to a system of National Education, which knows no distinction of party or creed in the children to whom it proffers its blessings, and at the same time it guarantees to parents and guardians of all denominations the power of determining what religious instruction the children over whom they have authority shall receive, and it prohibits any religious instruction to which their parents object."¹ It was left to the schools to fix their own fees and make regulations as to hours, but the one point on which everything depended was the entire separation of the denominations during religious instruction.² In the first rules given for the National System it is stated: "the Board will require school to be kept open for four or five days for literary and moral education. The other two days are to be for religious instruction. They will permit the clergy to give instruction before and after school on other days."³ This time was reduced to a day or part of a day in 1838, and in 1840 at the instance of the Presbyterians who claimed the Bible had been slighted the "fifty-two Popish holidays" were abolished, and the principle of assigning a separate day was abandoned.⁴ Religious teaching on ordinary days was given at times set apart for it. After 1838 such times might be

¹Farnerd, Henry, Papers for the Teacher, p.136

²Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.90

³Reports of the Commissioners of Nat'l Ed., p.xi

⁴Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.91

during ordinary school hours, in arrangements were made for separating the children who received it, in case of objection being raised by the parents. After many small changes and rearrangement the principle of the Board took the following shape in 1838:

"Religious instruction must be so arranged that each school shall be open to children of all communions; that due regard be had to parental right and authority; that accordingly no child shall receive, or be present at, any religious instruction of which his parents or guardians disapprove; and that at the time for giving it be so fixed that no child shall be thereby, in effect excluded, directly or indirectly from the other advantages which the school affords."¹ In the 'vested' schools the clergy shared the use of the schoolroom in the 'non-vested' schools the patron had the right to decide whether religious instruction could be given in the school or not. Religious instruction was given by the clergy of the denomination, or by laymen approved by the parents. They were not employed or remunerated by the Board.

School Houses As in England the first grants given were in aid of building schools and out of these building grants there soon arose an important division of the schools into Vested and Non-Vested.² The vested were those schools who had received money from the Board for its erection. The Non-Vested were schools already built, often denominational, who placed themselves in connection with the Board but received money only by way of salary and books. In 1844 the Board received £40,000 in land

¹Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.92

²Ibid, p.92

from Parliament and required that henceforth schools receiving grants be vested in the Board themselves who then became responsible for the maintenance of the buildings.¹ There was much opposition to this rule so in 1861 it was decided that schools might vest it in their own trustees who then were liable for repairs. The Board aided in the erection and fitting up of more than 3,0000 school houses in different parts of Ireland. The expenditure in Ireland for school houses, in connection with the Board, up to 1850 was estimated at £2,500,000. The Commissioners had to be satisfied as to the site, size, furniture, material, and the manner of work done, before the payment of any grant.²

Books

Nowhere was a supply of good school books more wanted than in Ireland. Considering this fact, the Board set to work publishing its own books. A number of suitable works published by the Kildare Place Society were adopted and also some of the Catholic Book Society's publications.³ The Board succeeded in publishing and introducing a valuable series of text books, maps and school requisites, prepared with great care and furnished for a first supply at the end of every four years gratuitously, and to many schools below cost.⁴ Great pains were taken to exclude from all books every thing of a sectarian or political character. The book of extracts from the Scriptures

¹Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.92

²Barnard, Henry, Papers for the Teacher, p. 147

³Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.96

⁴Barnard, Henry, Papers for the Teacher, p. 147

was used at first but later both Catholic and Protestants objected and so it was withdrawn.¹ No books might be used in the schools other than those sanctioned by the Commissioners but none were prohibited except as containing matter objectionable in itself or to some religious denomination.² The great majority of the schools used the Board's books since they were supplied free.

Teachers The main defect in the schools of Ireland at the institution of the Board was the incompetency of the teachers. They were in general extremely poor, many of them were very ignorant, and not capable of teaching well even the mere art of reading and writing.³ In the letter from E. G. Stanley, Secretary of Ireland one of the objects of the Board is declared to be "the establishing and maintaining a Model School in Dublin, and training teachers for country schools." It was down as a qualification for teaching that the person "shall have received previous instruction in a Model School."⁴ In April, 1833, two Model Schools, one for males, one for females were established by the Board, and two courses of instruction provided for teachers in each year, to continue three months each. In the Report of 1835 and 1836 the Board established the Model School and Training Department in Marlborough Street, Dublin, completed in 1838.⁵ In this school five professorships were founded;⁶

¹Balfour, G., Educational System of Great Britain and Ireland, p.196

²Ibid, p.97

³Barnard, H., Papers for The Teacher, p.138

⁴Ibid, p.140

⁵Ibid, p.141

⁶Second Report of Commissioners of National Education in Ireland, p.17

namely, (1) Art of teaching and conducting schools; (2) Composition, English literature, history, geography, and political economy; (3) Natural history; (4) Mathematics; (5) Mental Philosophy including logic and rhetoric. A person wishing to enter this school had to pass a satisfactory examination and study for two years during which time he had to practise in the Model School.

Another desire of the Board was the setting up of a Model School in each of the thirty-two school districts. The schools were to cost no more than £800 a piece. These were to be utilized for supplying teachers for the National Schools. No local contributions were required. The Catholics, however, became prejudiced against them and hindered their development. In all twenty-six District and Minor Model Schools were erected exclusive of the four Model Schools in Dublin by 1898.¹

One of the chief sources of supply to the teaching body was the monitors in the schools.² A few were employed in the Dublin School from the first but in 1845 the system was extended to the provinces in Ireland and greatly developed during the next ten years.

Remuneration

At first the teachers received grants at the rate of £ for every ten children expected to attend their school. The salary was supposed to be locally contributed but this was found impossible because of the poverty of the people.³ In 1841 the teachers were divided into three classes and paid according to

¹Balfour, G., Educational Systems of Great Britain and Ireland, p.95

²Ibid, p.95

³Ibid, p.100

examination. There had been a steady increase in value as will be seen in an examination of the years of 1841 and 1891:¹

Class	Males		Females	
	1841	1891	1841	1891
I	120	140	115	118
II	115	191	115	177
III	112	173	110	163

In 1872 the system of partial payment by results was carried out; the teacher who taught more and higher subjects receiving more pay.

Curriculum and Procedures

In the National Schools the ordinary branches writing, reading, spelling, arithmetic, geography and history were taught. As the schools progressed the following subjects were added: singing, drawing, object lessons, physical drill, hand and eye training, elementary science, kindergarten, cookery, and laundry. At first the numbers studying Gallic was small but the figures rose considerably as seen from this table:²

Year	Schools	Pupils
1890	105	1825
1911	3066	130000

The monitorial system was used extensively in the National Schools. The monitors were bright boys or those from the class above who taught a certain group one hour a day a week. The head master examined all divisions in rotation.³

¹Op. Cit.,

p.101

²Cyclopedia of Ed., P. Munroe,

p.413

³Seventh Report of Commissioners of Nat'l Ed.,

p.12

Procedure

In the reports of the Board are set down some of the interesting procedures and advice on education. The master and monitors were to be at school at nine o'clock when the playground was opened. "The children are never left to themselves but are under a teacher who does not control but watches. The playground is the place for moral instruction not discipline. The teacher should see that the pupils do not run riot. It is the best place for discovering dispositions developing character and forming habits for the children."¹ The next activity on the program is inspection. At five minutes before ten the master goes to the playground. "The pupil teachers pass up and down their divisions to see if the hands, faces, and ears are washed and hair combed of all pupils."² Every Monday the medical attendant inspected all pupils. In geography it is unusual to note that the master is advised to start with known territory, for instance to take children out on grounds and point out the North, South, East, and West.³ From these examples it can easily be perceived that the National Board set down definite rules, methods and advice for their teachers.

Industrial Training & Agriculture

The Commissioners were from the beginning very anxious to encourage industrial training in Ireland, and for a time made grants to schools of industry as a separate class. These chiefly resulted in encouragement of needlework and embroidery, and have been continued.⁴ The Sixth Class literary and industrial programme was adopted for girls in 1889 to prepare them for the practical duties of home life.

¹Seventh Report of Commissioners on Nat'l Ed., p.12-13

²Ibid, p.126-27

³Balfour, G., Ed. System of In. Brit. - Ireland, p.113

⁴Ibid, p.114

In 1833 a course of handicraft was introduced for the training of masters at Marlborough Street.¹

The really important department was agriculture. Schools were established under local management, and in 1838 the Model Farm and Garden of seventeen acres at Glasnevin near Dublin were opened, which was later expanded into the Alber National Agricultural Training Institute of one hundred eighty acres.² Glasnevin has served both for junior and intermediate agricultural teaching for training of National School teachers as well as for experiments and for practical dairy work. The Munster Model Farm near Cork was opened in 1853. In 1849 the Commissioners began to lease and range farms of which by 1856 they had twenty of first-class character. They also encouraged smaller farms in connection with schools. In 1875 there were 298 of all kinds.³ In 1873 the theory of Agriculture was introduced as an obligatory subject for boys in results fees examinations in three upper classes in ordinary country National Schools. For Boys in city schools it was voluntary.³

Success of National System In bringing education to the poorer classes and

in raising the standards of learning the National System certainly succeeded; but in carrying out many of its primary objectives it was an utter failure. At first the Catholics received the new system with readiness only the Presbyterians opposed it.⁴ Its growth may easily be seen from the table from the Board's own Reports:⁵

¹Ibid, p.114

²Balfour, G., Ed. System of Gr. Brit. & Ireland, p.114

³Ibid, p.115

⁴Ibid, p.101

⁵Report of the Commissioners of Nat'l Ed., 1840, p80

Report	No. of Schools	No. of Pupils
1	739	107,042
2	1,106	145,881
3	1,181	183,707
4	1,300	188,329
5	1,364	189,548
6	1,581	192,971
7	1,978	232,546

These figures are for the years from 1851 to 1890. The number of pupils rose steadily until in 1897 there were 816,001 on the rolls. The percentage of those who could neither read nor write had fallen in 1878¹ to one third of what it was fifty years before. "Although there is no definite judgment on the merits of the schools today there can be no doubt that the advance is incalculable on the Irish Schools.....It is very evident that the improvement has been enormous but a great deal yet remains to be done."² Throughout the years great progress was made in improving conditions of learning by providing for the training of teachers, the establishment of evening schools, industrial and agricultural school by steadily increasing the salaries of teachers according to ability, and by increasing the Parliamentary grants. In 1892 the Irish Education Act providing for compulsory attendance was passed but it was generally disregarded until 1893.³

How far did the National System succeed in bringing together children of different religious for common instruction, its avowed intention? The various authorities agree that this was the great failure of the Board. The

¹ Balfour, G., Ed. System of Gr. Brit. & Ireland, p. 116

² Ibid, p. 117

³ Ibid, p. 111

Presbyterians first attacked the system because of the omission of the Bible. This caused a schism and the opposition to the Board was taken up strongly by the Church Education Society. Definite denominational teaching of the Bible brought satisfaction. As the Board began to make concessions to the Protestant party the Catholics became dissatisfied.¹ The dispute was referred to the Pope in 1841 who decided the schools were to have a fair trial. The Catholics, however, proclaimed against the Scripture Extracts used and in the Synod of Charles openly presented a claim for separate education.² Their claim was refused but a 'conscience' clause was introduced by which the teacher was compelled to send away those who were of different denominations.³ For many years the same argument over the Scriptures went on. Nearly seventeen hundred out of two thousand Protestant clergy continually objected to the scheme because "it does not make the word of God an essential part of its education."⁴ Out of 4705 schools in 1851 under the patronage of the Board 2778 were under Roman Catholic priests while but 147 were under the established Church, and only eight under priests and clergymen together.⁵ In considering this phase of the National System one must remember that the Catholics would naturally show a predominance since they make up three fourths or more of the population. Barnard who made an exact study of the situation in 1858 reports the mixed system has been a success.

¹Ibid, p.102

²Op. Cit., p.103

³Cyclopedia of Ed., P. Munroe, p.492

⁴Buxton, Glas., Nat'l Ed. in Ireland, p.11

⁵Ibid, p.9

"Of 5,222 schools....more than fifty per cent had a mixed attendance. Nor were these schools in isolated districts, but diffused through the whole country, apparently in fair proportion to the geographical distribution of religious sects."¹ He also gives records of the number of pupils to support his contention:²

Roman Catholics	431,000
Presbyterians	57,012
Established Church	22,130
Others	2,216

Later figures, however, show a tendency towards separate schools. In 1895 there were 455,000 Catholics and 125,000 Protestants attending schools of one denomination only. In 1895 there were but 17,000 Catholics attending schools taught by Protestants although the Catholics were 75% of the population.³ It is safe to conclude that the greater number of the schools were under separate denominations, the Catholics having schools taught by nuns and brothers, and the Protestants by ministers. Only in the outlying districts did the mixed system hold. It is clear that the Irish would not have combined education.

Secondary Education

The history of Irish Secondary Education was a record of poverty, of abused endowments, and of numerous inquiries preceding tardy reform. The commission of 1885 aptly described it as "wholly inadequate, bearing no just proportion to primary or university education."⁴ The Secondary schools were an entirely separate establishment and supported

¹Barnard, H., Papers for the Teacher, p.151

²Ibid, p.52

³Balfour, G., Ed. System of Gr. Brit. & Ireland, p.118

⁴Cyclopedia of Education, P. Munroe, p.492

by private endowments. They had no organization nor system. In 1898 one authority said "little has been done except the establishment of an independent Government Examination Board which applies its texts to applicants and remunerates the teachers accordingly."¹

Schools Established Diocesan Free Schools were established by the act of Elizabeth referred to previously. The Royal Free schools were ordered founded by James I in 1603. William III reaffirmed the Diocesan Free Schools. These acts were never fully carried out. Such as were established were known as Grammar Schools. There was no intention of excluding Catholics from them, but in practice all pupils seem to have been Protestants. During the seventeenth and eighteenth centuries there were various grammar schools founded by private benefactors, the best known being the Erasmus Smith Society. The total provision for secondary education was very inadequate.

Efforts made to improve conditions: In 1813 the Board of Commissioners of Education in Ireland was created by a measure introduced by the elder Robert Peel.³

Board of Commissioners of Education in Ireland

All the members were unpaid and there was no restriction as to the number of members. All endowed schools, in Ireland were placed under their charge except the Erasmus Smith, the Charter or Parish Schools. In 1821 the Board consolidated twenty-nine dioceses into thirteen districts for Diocesan schools. This

¹Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.203

²Ibid, p.204

³Balfour, G., Ed. Systems of Gr. Brit. & Ireland, p.206



Board however, not infrequently, measured the estates rather than the schools, and did not organize any system.

Various investigations were made among them Mr. Wyse's Select Committee of 1835-38 and the Royal Commission of 1854. The latter submitted a full report and made recommendations for more years of intermediate education. The Ross Commission also in 1874 criticised the lack of control in this phase of education.¹

Educational Endowment Commission

By the Endowment Act of 1885 a Commission was formed of twenty members, ten appointed by Lord-lieutenant and ten by local Boards. This Commission was to hold and manage estates, have an inspection but most of management was left to local board.² For each district there was a Protestant and a Catholic Board both working together. They promoted intermediate education in their district.

The only provision made in the National System for intermediate education was in the introduction of higher courses in out of schoolhouses in 1873.³

Commissioners of Intermediate Education

The Board of Commissioners of Intermediate Education was appointed by an Act of 1878. They offered public examinations in secondary subjects to any person presenting themselves who were educated in Ireland during the twelve months previous.⁴ They were to administer the annual interest of £1,000,000 paid to them by the funds of the

¹Ibid, p.207-3-9

²Ibid, pp.210-11

³Op. Ct., pp.213-214

⁴Ibid, pp.216-17

disestablished Church to these schools whose pupils showed the best results. "No payment is made to any school unless the rule is strictly observed that no pupil attending is permitted to remain in attendance, during the time of any religious instruction which the parents of the pupil shall not have sanctioned." Money granted in 1880 was spent in adding examinations in a commercial course for the middle and lower grades. The new course included book-keeping, commercial history and geography, foreign weights and measures, and commercial terms in foreign languages.

In 1900 the system was reorganized so that (1) inspection was introduced and (2) arrangements were made with the Department of Agriculture for practical examinations in science.¹ The intermediate schools fell into three divisions:²

1. Endowed schools in Protestant lands.
2. Schools of Roman Catholic Orders.
3. Private enterprises.

Since the establishment of the Board £50,000 have been distributed annually to the schools. This table shows the progress of the Board in number of pupils.³

Year	Boys	Girls	Total
1879	2,163	521	2,684
1899	5,726	2,042	7,768
1910	7,967	3,935	11,900

The examinations in 1910 were held in 933 centers and in 127 different localities.

Although the number of secondary schools increased during this period they contained many defects which are well

¹Cyclopedia of Education, Munroe, P., page 493

²Ibid, page 494

³Cyclopedia of Education, Munroe, P., page 493

expressed by the report of Messrs. F. F. Dale and T. A. Stephens, His Majesty, Inspector of Schools, Board of Education on Intermediate education in Ireland 1905. In considering the relationship between Primary and Secondary Education the Report says:

"There is no relation between the two Boards for purposes of administration. The syllabuses and regulations of each Board are drawn up independently, without reference to or consultation with the other. The line of demarcation may in short be described as absolute."¹ "The large number of scholars passing from the

National Schools to the Intermediate Schools renders the proper co-ordination of the two a vital matter." "The curriculum of the National School should be a proper preparation for the work of the Intermediate School; the lower school should not retain pupils beyond the stage at which they are fit for transference to the higher."² Besides this lack of co-ordination between

the two systems the other chief defects were the lack of training for teachers and absence of any complete system of inspection. "No conditions exist for Intermediate Teachers analogous to those in force for Elementary teachers with regard to standards of qualifications, provision for training, and recognition of training and registration; consequently the standard of remuneration for Intermediate teachers is lamentably low."³ A very large number of the Irish teachers were no fewer

than 145 Christian Brothers employed in Intermediate schools and 544 nuns.⁴ To these may be added the majority of the teachers in the important schools belonging to such Orders as the Jesuits.

¹Report of Messrs. Dale & Stephens on Inter. Ed., p.4

²Ibid, page 5

³Report of Messrs. Dale & Stephens on Inter. Ed., p.5

⁴Ibid, page 77

Many of these, for example, the Christian Brothers have received special preparation for their work as teachers in their own Training College. Schemes had been inaugurated at four centers: Dublin University, Royal University, St. Augustine's Training College, Waterford, Christian Brother's Training College at Marino.¹ These offered courses in methods, history and theory, and almost all offered practice teaching. The Report of 1905 advised the establishment of a "Central Authority" which would coordinate the centers of training and encourage research in education. This recommendation, however, was not followed out.

Technical and Commercial education

In 1811 the demand for education with a practical end became so insistent that an engineering school was established in connection with Trinity College, Dublin. In this step Ireland led both Oxford and Cambridge. The Royal College of Science was founded in 1867 to give instruction in science as applied to the industrial arts, especially mining, engineering, and agriculture.² A new Department for Agriculture and Technical Instruction was instituted in 1900. With the help of £180,000 annually this Department was able to help many industries especially Agriculture. In 1901 the Department remodelled the syllabuses for Intermediate Schools in Science and Arts. The school was to receive aid according to its provision of these courses.³

¹Ibid, pp.79-80

²Cyclopedia of Ed., p. 494

³Report of 1905, Intermediate Education, page 28

Because of this many schools have been suitably endowed with laboratories. Local schools were set up even in remote districts. The Department cooperated with such kindred institutions as Albert Agricultural College, Glasnevin, and Munster Institute. The College was later put under the Department and opened a new building in 1911.¹ The Department, through Irredom of Action, has promoted work in practical instruction, drawing and manual work.

Summary This period in Irish education was one of great development. From the economic and political conditions prevailing and disorganization the Irish fought for a system of education free from proselytism. The National System was the successful answer to their battle. Although it did not attain its object of entirely mixed instruction at least it organized the schools under certain definite rules for standards and inspection, and its great accomplishment was its freeing of the Irish children from proselytism. Another great educational advantage secured for the Irish during this period was the establishment of local agricultural centers. Contrasted with these items of progress the situation of Ireland in regard to education had marked defects. The most important were: (1) the disorganized condition of secondary education; (2) lack of a central authority; (3) failure of the various divisions to co-ordinate their work; (4) lack of standards for teachers. (5) No provision for research in

¹Cyclopedia of Education, p.494

education. In reality the three divisions of education, primary, secondary, and collegiate, are one continuous whole. In Ireland, however, each existed absolutely independently having no correlation whatever with the other levels. In spite of these defects one must congratulate Ireland on emerging from a period of darkness to one of educational activity and consciousness.

CHAPTER VII

Education Under The Irish Free State

1921

1931

Political
Background

The Irish did not cease their struggle for freedom with the Emancipation Act of 1829. Indeed, for them that was only an incentive for attempting to win favors from England. With the Organization of the Young Ireland in the early nineteenth century there arose a great nationalistic spirit in Ireland.¹ Irish literature, music and language enjoyed a revival, and ideas of freedom were spread far and wide. In 1850 the Fenian movement which believed in armed resistance began. This movement gained many enthusiastic adherents in America. Many times England arrested the leaders but later released them. One act in favor of the Irish was the disestablishment of the Protestant Church in 1871.² In 1870 the society for Home Government for Ireland was formed. The Home Rulers succeeded in getting elected to Parliament and effected the passage of many acts which provided for the protection of the tenants. By certain laws the Irish peasants recovered much of their land and Irish patriotism flourished anew.³ The Home Rulers were very different in their ideas from the Sinn Fein. The former would compromise and believed in keeping Ireland's connection with Great Britain; the Sinn Fein, however,

¹Kolan, A. M., History of Ireland, pp.305-6

²Ibid, p.317

³Turner, E. R., England and Ireland, p.247-8

believed that Ireland should not only be entirely free but purely Irish. They would revive the old glories, language and literature. This idea of rebellion led to open revolt on Easter Monday, 1916. The great city of Dublin was sacked and pillaged; many of the leaders were arrested and shot by the English. The Home Rule Bill passed in 1920 did not satisfy the Sinn Finns. In 1921 the Feiners gained in the election and proclaimed a rebellion. The assassination of the Mayor of Cork and the hunger strikes of other leaders led to much controversy. Finally King George V pleaded for a settlement of the problem. DeValera and his associates went to England to confer. The meeting resulted in the Irish Free State being officially established. Ulster remained aloof and kept its same connection with England. By the Treaty of 1921 certain agreements were made:

1. Ireland was to be known as the Irish Free State with the same constitution as other self-governing dominions.
2. Have its own Parliament to make its own laws.
3. Have a chief executive.
4. A representative for England.

The Irish Free State through its many agencies has been singularly successful in reviving a great interest in Irish literature and art and in uniting Ireland into a unit distinct from Great Britain.

Objectives of the
Irish Free State
in Education

In no sphere has the new regime brought more immediate and more beneficent changes than in the matter of education. When the new Government assumed control it made a clean sweep of all the previous machinery for the supervision of education throughout the country, and proceeded

to introduce method and constructive policy.¹ When the Provisional Government faced its new problem in the beginning of 1922 there were five separate educational authorities; namely, (1) The Commissioners of National Education; (2) Commissioners of Intermediate Education; (3) Commissioners of Education in charge of Endowed Schools; (4) Department for Reformatory and Industrial Schools; and (5) the Department of Agriculture, administering the Technical Schools. This resulted in the chief defect noted under the National System, overlapping and an entire absence of coordination or national organization. The first three of these bodies were immediately abolished when the Provisional government appointed the Minister of Education.² After the passing of the Ministers and Secretaries Act the Department of Education in 1922 was formally constituted having control of the following services to the present day: National Education, Intermediate Education, Endowed Schools, Reformatories, and Industrial Schools, Technical Instruction, the National Museum of Science and Art, the National Library of Ireland, the Metropolitan School of Art, and the Geological Survey. Thus the first step was taken towards the great educational objective of the Irish Free State, namely, the coordination of all agencies under one authority to organize the several divisions into one whole. Since the primary schools are free and under a semi-state system, and the secondary schools

¹Op. Cit., p. 376

²Ibid, p. 378

are parent schools with private control, no complete coordination was possible but one of the first steps taken was to correlate the curriculum of the various systems.¹ The Commissioners on Primary and Secondary Education brood about the articulation of courses of the top classes of the Primary Schools with those of the lower classes of the Secondary Schools and also the unification of the course in the Training Colleges for Primary Teachers with those of the Secondary Schools. In addition the Department of Education has created from the reorganized inspectorates a standing Council of Chief Inspectors. A further development has been introduced by associating the professors of the Universities with the Department of Education in drawing up and making the examination papers for the Training Colleges and controlling the examinations for the Leaving Certificate of the Secondary Schools.³

Another objective of the Irish Free State in education was and still is the glorification of the Irish language. Formerly a few schools had taught Irish but it held no place of importance in the curriculum. The first real step towards the placing of the Irish language on a proper basis was initiated by the Provisional Government on the first of February 1922, that on and after March 1922 the Irish language should be taught or used as a medium of instruction for not less than one full hour a day within the ordinary school hours, in every school

¹ Ibid, p.373

² Op. Cit. Page 378

³ Ibid, page 379

in which the staff, or any member of the staff, was competent to give such instruction. A circular was issued in April 1924 giving the wishes and aims of the Government that Irish be taught and used in the teaching of other subjects on the programme.

"As a result of this Irish is now not only a subject in all schools but a medium of instruction in an increasing number."¹

Primary Education

Under the constitution of the Free State all citizens of the State have the right to free elementary education. This is given in the national schools. These are undenominational, in the sense that they are open to all children of all creeds, but in general, they are tailored by the local clergymen to those faith the majority of the children belong.² The salaries of the teachers and the grants for inspection are paid by the State. The only financial liability resting on the local managers is the provision of the cost of the equipment, repair, and maintenance of the school buildings, and, in general, the provision of one-third of the cost of the erection or improvement of schoolhouses.³ The Primary schools are still under the same rules as they were under the National system. They are divided into (1) Schools vested in the Commission; (2) Schools vested in the trustees and (3) non-vested schools. Model Schools also are in existence.⁴

School Buildings

In the year 1924-25 the number of schools was 5,636, staffed by 13,043 teachers.⁵

¹Report of Department of Ed. Saorstát Éireann, 1924-5, p.30

²Foreign Ed. Leaflet #1, Irish Free State, Bureau of Ed., Washington, page 1

³Ibid, p.2

⁴An Roinn Oideachais Saorstát Éireann, Rep. 1924-5, p.20
5" " " " " " Rep. 1924-5, p.70

During the year 1925-26 grants of £27,652 were sanctioned in respect of the erection of 13 new schoolhouses to accomodate a total enlargement of 10 schools to provide additional accomodations for 542 pupils.¹ In addition grants amounting to £13,034 were made for works of structural improvement provision of school furniture in the case of 160 schools. In 1926-27 the figures were £96,793 for erection of 31 new schools to accomodate 5,941 children.² In all the grants during the year 1927-28 were made to the total of £142,369, of this, £68,722 was made for the erection of 27 new schools to afford accomodations for 3,705 children.³ During the year 1929-30 grants were made to the extent of £89,990 for building, enlargement and reconstruction of schools.⁴ The statistics in the year 1929-30 were as follows:⁵

<u>Schools</u>	<u>No. of Schools</u>	<u>Pupils</u>
Primary Schools	5,401	504,427
Training Colleges (Private)	5	750
Preparatory Colleges	7	576

The decrease in the number of schools was due to the amalgamation of the small schools for the purposes of better instruction.

School Attendance Since the actual percentage of Primary pupils who obtained free post-Primary education was small the Department attempted to remedy this defect by adding a section to the school attendance act of 1926 empowering the Minister for Education to make attendance at post-Primary courses compulsory up to the age of 16.⁶ The results achieved were very satisfactory. The School

¹An Roinn Oideachais Saorstát Éireann, Report, 1924-5, p.7

²Ibid, 1925-6-7, page 7

³Ibid, 1927-8, page 7

⁴Ibid, p.11, 1929-30

⁵Ibid, p.116

⁶Ibid, 1924-5, page 9

returns for the quarters ended 31st March 1927 and 30th June 1927, reveal a considerable increase in the attendance. A comparison of the figures of various years shows that the improvement in attendance is general:¹

Year ended	Average on Rolls	Average Attendance	Percentage
31st Dec. 1924	498,332	362,588	73.5
30th June 1926	513,002	399,431	77.
" " 1927	512,355	413,159	79.7
" " 1928	512,353	423,974	82.7
" " 1929	507,840	419,746	82.6
" " 1930	504,427	420,941	83.4 ²

In order to enable children who live far from school to attend the nearest school grants were made in 1929-30 for the conveyance of children to school by van services in certain rural districts or by boat services in the case of children residing on islands.

Primary Teachers

In the early days of the system the Commissioners relied mainly upon the monitorial system to recruit new teachers. Pupil teacherships were later offered to Secondary School pupils. This system failed, however, because these teachers could not pass the Entrance Examination to the Training Colleges on account of the absence of a general education. Because of their inability to pass the examinations, in 1925-26 a system of Preparatory Colleges for the Training Colleges was set up. The scheme was successful in securing a large number of boys and girls who were highly qualified in Irish and in doing their Secondary work through the medium of that language.

¹An Roinn Oideachais, Saorstát Éireann, Rpt. 1927-8, p.8

²" " " " " Rpt. 1929-30, p.37-9

³" " " " " Rpt. 1924-25, p.3739

A Pupil-Teacher Scheme was also introduced in 1925-26 by which girls and boys who pass the Secondary School Intermediate Certificate Examinations with Honors in Irish are eligible for appointment as pupil teachers.¹ In 1929 the Preparatory Colleges, and these with pupil teacher candidates filled about 65% of the places that year.²

Preparatory College Students	50.3
Pupil Teachers	34.4
University Graduates	14.2
Easter Scholarship Candidates	21.1

It is now proposed to take further measures to ensure that as far as possible all candidates for the teaching profession in the future shall have a secondary education or its equivalent. The examination for the Training Colleges was formerly the Easter Scholarship, but now it has been superseded by the Leaving Certificate Examination of the Secondary Schools Branch.

"The last few years have shown a remarkable improvement in regard to the use of the Irish language in the Training Colleges. Almost all the work is now done through the medium of Irish and the language has become a part of everyday life."³

A certain amount of coordination exists between the Training Colleges and the Universities in that the student may receive two years credit towards a degree and then continue his studies in the University.

¹An Foinn Oideachais Saorstát Éireann, Rpt. 1925-6, p.22
² " " " " " Rpt. 1929-30, p.12
³ " " " " " Rpt. 1929-30, p.18

Curriculum and
Certificate

It is notable that there are almost an even number of men and women teaching in the Irish Free

State. The returns in June 1930 were as follows:

	Men	Women
Primary School ¹	4,324	3,232
Secondary ²	1,134	1,357

In order to improve the scholarship in the Primary school in 1928-29 and award of a Primary School Certificate was made. Examinations were held at the end of June, 1929 and again in 1930. The examinations in 1930 were taken by 10,007 pupils of whom 7,477 obtained certificates. The subjects offered in the Primary schools are Irish, English, Arithmetic, Algebra, and Geometry, History and Geography, Needlework, Cookery, Singing, and Nature Study.

Rural Science
and Nature Study

The term Rural Science is applied to a prescribed course in boys schools or mixed schools where there

is a plot available for practical demonstration.³ The term "Nature Study" is applied to a course for girls where a plot is available. In some countries this course attempts to embrace agriculture and horticulture. In 1925-6-7 Rural Science was taught in 400 schools. All the Training Schools included it in their courses as did the Preparatory Colleges. In the year 1929-30, four hundred and thirty schools had the course.⁴ Nature Study was taught in 600 schools for boys and in 1,240 schools for girls.

¹Report An Roinn Oideachain, 1930, p.118

²Ibid, p.151

³An Roinn Oideachais Saorstát Éireann, Rpt. 1929-30, p.13

⁴" " " " " Rpt. 1925-6-7, p.49

The Department has issued a booklet giving suggestions for demonstrations. "The proficiency on the whole is reported to be good."¹

Inspection In the year 1925-1926 a Committee of Enquiry was appointed to investigate the system of inspection. The committee issued their report in February, 1927.² Incidental visits were advised so that the inspectors might become familiar with the schools in their every-day working state. They were to inspect the class-room teaching and to leave their suggestions or findings in an Observation Book. These visits should be frequent. General Inspections need not be held so frequently. It should be a thorough affair with every class and subject tested. General Inspection is required of cases where the teacher is on probation, rated as below "Efficient" and who has less than five years service. Three days' notice of the precise date must be sent to managers and teachers. In each Report of the Department of Education is given a full account of the Inspectors' Reports of each Division.

Medical Service The School Medical Service is under the Department of Local Government and Public Health. Its primary aim is the prevention of disease and to ensure every child's arriving at the school-leaving age in the enjoyment of sound health.³ The service inspects the individual child and

1An Doinn Oideachais Saorstát Éireann, Rpt. 1929-30, p.50
 2" " " " " Int. 1926-8-7, p.10
 3" " " " " Rpt. 1929-30, p.5

promotes propaganda on the care of the teeth, digestion, and personal hygiene. Dental treatment is given to those children who cannot afford to pay. Other defectives are treated by the local doctor.

Provision of School meals

Since many of the children attending the schools could not go home for dinner on account of the distance and because of poverty many could not bring their lunch the Department of Local Government and Public Health in 1929-30 began the service of giving free meals. "The population of the country boroughs and of the Urban Districts in which School Meal Schemes are now in operation represents over 81% of the total urban population of the country. In Dublin County a daily average of 6,931 children received meals during 1930 at a total cost of £1,130."¹ The meal supplied consists of cocoa, bread, sugar, and jam, sometimes milk.²

Scholarships

In 1921 the Dail Eireann issued the decree that County Councils should provide scholarships for pupils of primary schools to enable them to proceed to secondary or technical schools.³ The scholarships are tenable for periods of from four to six years subject to satisfactory reports on the progress of the student. The annual value may range from £15 to £50.³ In 1924 an examination was held in nineteen counties with 1,029 candidates present and 188 scholarships awarded. The subjects of the examination are: Irish, English, Arithmetic,

¹An Roinn Oideachais, Rpt. 1929-30, p.54

²" " " Rpt. 1929-30 p.55

³An Roinn Oideachais Seorstat Eireann, Rpt. 1924-5-6, p.42

History and Geography, with two of the following: Algebra, Geometry, Drawing, Nature Study, and Woodwork. In 1930 the number taking the examination was 1,225 and of these 394 or 32% passed.¹

Secondary Education

In accordance with its policy of coordinating all branches of education the new government gave special attention to the Secondary branch. This branch offered many difficulties since the schools were under private control and required fees and since no coordination had been attempted in curriculum or administration. The school year 1924-25 saw the introduction of reforms in Secondary Education which may be said to have revolutionised the system from both the educational and financial points of view.²

Administration of Grants

Formerly the subsidies from the Intermediate Board were based on results attained in the annual examinations, which led to a wide-spread cramming and to an excessive concentration upon the successes of boys who had a natural aptitude for passing examinations.³ The schools themselves did not favor this system since they were dependent on the fluctuating and incalculable chances of the results of individual passes or failures at written examinations.⁴ Most educational authorities agreed that this process tended to produce a lack of initiative and of constructive educational work in most of the schools.⁴ In 1926 the financial assistance given to the Secondary School was put on a new basis. The

¹An Poinn Oideachais Saorstát Éireann, Rpt. 1929-30, p.21

²" " " " " " Rpt. 1924-5, p.48

³Gwynn, E., Irish Free State, p.33

⁴An Poinn Oideachais Saorstát Éireann, Rpt. 1924-5-6, p.52

principal grant was reckoned on a capitation basis and is now normally payable automatically in respect of all pupils between twelve and twenty years of age who follow an approved course of study and make 130 attendances during the year.¹ The rate of capitation grant payable for pupils following the lower or intermediate Certificate course is £7; that for pupils following the Leaving Certificate Course is £10. The amount of capitation grant distributed to schools in respect of the school year 1926-27 was £149,518,18s,2d.²

A special bonus grant is also payable to schools in which the Irish Language is used as a medium of instruction. This bonus takes the form of a percentage increase in the capitation grant. In the case of schools where Irish is used as the ordinary medium of instruction for all subjects the increase is 25% and for one half the instruction 10%.

Scholarships Exhibitions, prizes and medals formerly competed for at the annual examinations have not been abolished. Instead a number of scholarships are awarded on the results of the Intermediate Certificate examination. These scholarships are of the annual value of £240 and are tenable for two years in order to enable the holder to complete the Secondary course up to the Leaving Certificate. The number awarded in 1925 was 75.³ In 1928-29 it was decided to have two classes of Scholarships £40 for boys and £30 for girls and a second class of £20 for

¹Ibid, p. 46

²An Roinn Oideachais Saorstát Éireann, Rpt. 1924-25 p.53

³" " " " " " Rpt. 1927-28 p.47

boys £15 for girls in order to stimulate the girls to compete.¹
 In accordance with this in 1929-30 in the first class 34 boys
 and 28 girls were awarded and in the second 19 boys and 15 girls.²

In accordance with the Irish Universities Act, 1908,
 University Scholarships are provided annually by most of the
 County and Borough Councils in the Saorstát. These are awarded
 on the results of the Leaving Certificate Examination of the
 Secondary schools.³ The value varies from £40 to £100 per
 annum. These Councils also award the scholarships from Primary
 Schools for Secondary Schools Examinations. Several Examinations
 are given in the Secondary schools. One of the weaknesses of the
 old system was the absence of entrance examinations. These are
 now required and have met with approval. The Intermediate
 Certificate Examination is very important. This is taken at
 the end of the Junior Course and from it the Scholarships may
 be given. The Leaving Certificate Examination is taken at the
 end of the Senior Course. The pupils may also take examinations
 for the Teachers Colleges and University.

Curriculum

The reform of the educational basis of the system
 was effected by making a course of study over a definite number
 of years the educational unit instead of an isolated year's
 work.⁴ Hence the Junior and Senior Courses were substituted.
 The Junior Course is three or four years in length and leads
 to the Intermediate Certificate which a pupil obtains

¹An Roinn Oideachais Saorstát Éireann, Rpt. 1929-30, p.150

²Ibid, p.61

³An Roinn Oideachais Saorstát Éireann, Rpt. 1924-5-6, p.51

⁴Ibid, p.51

at the age of sixteen. The Senior Course is of two years duration and leads to the Leaving Certificate examination which marks the conclusion of the secondary stage.¹ During the Junior Course the pupil is expected to follow such a curriculum as will give a sound general education. In order to obtain the Certificate the pupil must pass in five subjects including (1) Irish or English (2) Mathematics (3) another language (4) History and Geography or Science, Latin, or Greek. In the Senior year the pupil is allowed to specialize. Hence schools are free to select any five subjects of the programme for their pupils the only restriction being that one must be Irish or English.

As regards programmes the reform has been similarly fundamental. Under the old system programmes had been rigid and narrow and had to be based on a study of prescribed texts. Under the new system prescribed texts have been abolished in all subjects, and the schools now enjoy the maximum of freedom. In order to insure that all work may be of a proper standard teachers are required to submit at the beginning of the year, the programmes which are proposed for each class of the year.² The curricula of the Secondary schools are shaped by two conditions: (1) their own aims; (2) the requirements of the Department of Education as regards courses of instruction.

¹Ibid, p. 51

²An Roinn Oideachais Saorstát Éireann, Rpt., 1924-5-6, page 52

The list of courses in the Report of the Department of Education Secondary Branch for 1929-30 includes the following: History, Geography, Latin, Greek, Mathematics, Applied Mathematics, English, French, German, Italian, Spanish, Bookkeeping, Shortland, Industrial History, Economics, Commercial Geography, Science, Nature Study, Drawing, Experimental Science, Domestic Science, Hygiene, Physics, Botany, Manual Instruction and Music.¹ The outline of courses for the Intermediate Certificate course gives a well-grounded general knowledge of all subjects while the later course affords opportunity to specialize to just as high a grade as some of the American Colleges. The emphasis on Irish history, geography, art, and music is not noticeable throughout the programmes.

Teachers

One of the most serious difficulties in Irish secondary Schools is the religious orders who can afford to reduce fees far below the level that would be required for salaried teachers.² In recent years Secondary School teaching as a profession has become a much more hopeful career. The Irish Government has made a revolutionary departure in introducing state payment of Secondary School teachers, a measure which is virtually a challenge to the previous monopoly of religious orders.³ Under the new system the Ministry of Education actually requires

¹An Boinn Oideachais Saorstát Éireann, Rpt., 1927-30, p.385

²Gwynn, D., Irish Free State, p.385

³Ibid, p.385

Secondary Schools to employ a number of interested teachers in addition to the number of full-time teachers. Each such teacher is entitled to receive a salary of not less than £200 a year for men and £180 for women.¹

A teacher's Superannuation Act was passed in 1928 which came into operation in 1929-30. Only 510 applications were received.² The number of teachers in receipt of Incremental Salary is growing slowly but steadily. The number paid in 1929-30 was 30.5% of the total number of registered teachers employed.³

The Department of Education has offered summer courses to teachers. These courses are in Irish and in the teaching of Secondary School subjects through the medium of Irish. These are organized by three Colleges of the National University of Ireland and by Trinity College. The number of teachers in attendance was 308 in 1928 as compared with 299 in 1927.⁴ The majority of teachers in the Secondary Schools⁴ have received training in the school of their own religious order. Others have attended the Training Colleges and the University.

Technical Education

The control of Technical Education did not pass into the hands of the Department of Education until June 1924. Steps were immediately taken to prepare a survey of the activities of the Branch.

¹Ibid, p.386

²An tAinm Oideascáis Scorstat Éireann, page 80

³" " " " " Rept. 1929-30, p.59

⁴" " " " " Rept. 1927-8, p. 47

A commission was constituted which began its labors on the 5th of Oct., 1926.¹ The publicity given to the inquiry stimulated interest in the technical schools. Attendance at the technical classes in the County Boroughs was as follows:²

1924-25	1925-26	1926-27	1927-28
7,854	8,127	8,518	9,766

The Borough Schools provided four main groups of study:

(1) Applied Science and Handicraft; (2) Domestic Economy; (3) Commerce; (4) Art. In Dublin two year full time courses were in operation for the following: Carpenters, Painters, Bricklayers, Printers, Electricians, Surveyors, Cabinet-makers and Plumbers.³ Outside the County Boroughs the steady development of urban and county schemes noted in recent years continued but was manifested in numerous small extensions and additions rather than in an outstanding way.⁴

The Vocational Education Act which was passed in July, 1930, remodels the system of technical education which had been in existence since the passing of the Agricultural and Technical Instruction Act, 1899, and provides for the establishment of continuation Education. The Act is based on the Report of the Commission of 1926-27.⁵ Under the Act the practice of administering technical education through local statutory committees has been retained and the committees are required in addition to provide continuation education.

¹ An Roinn Oideachais Saorstát Éireann, Rpt. 1925-6-7, p. 68-9
² " " " " " " 1927-8, p.

³ Ibid, p. 65

⁴ Ibid, p. 66

⁵ An Roinn Oideachais Saorstát Éireann, Rpt. 1929-30, p. 92

The committees are of three classes: (1) for countries; for county boroughs; and (2) for a limited number of the larger urban areas which are scheduled in the Act. The members are elected by the local authorities for the areas concerned from among their own members. The Committees are required by the terms of the Act to frame a scheme of continuation and technical education for the Minister's Approval and the rating authorities are required to contribute an annual local contribution. The State also contributes to the cost of these schemes.¹ Special provision is made in the Act for building and equipping new schools and the committees are now in law corporate bodies with the power to acquire, purchase, or hold land and to borrow funds for the purpose. The continuation schools are to continue and supplement the elementary education and may be whole-time or part-time.

As for the training of teachers various agencies have been at work. Summer courses were offered in House Planning, Shortland, Metal Workshop by the Department.² In 1930 thirty students were in training in the Irish Training School of Domestic Economy at Dublin. Twenty-six pupils attended the Killarney School of Housewifery.³ In general there has been no definite provision for training teachers except in the summer courses. Under the new Act the committees have started training selected persons for technical work.

¹Ibid, p.90-91

²Ibid, p.86-87

³Ibid, p.185

It is intended that they will set up standards for training and make some provision for carrying them out in a training school of their own. In the year ending July, 1900 the total number of pupils in Technical Schools was 38,502 showing the interest in this part of education.¹

Summary During the first ten years of its existence the Irish Free State has proved that it is sincerely interested in education. Realizing that great defect of disorganization and lack of coordination under the National System the new Government frankly set out to remedy this defect. It brought all divisions under one Department of Education; it passed the School Attendance Act providing for longer education; it formed a Council of Inspectors to coordinate the Primary and Secondary branches; it enabled poorer children to receive an education by a system of scholarships leading through the University; it freed the Secondary system from the crippling effect of the Intermediate examinations. In accordance with its policy of making Ireland known to the world as a distinct country it has ordered the study of Irish literature, legends, music, history, geography, and antiquities. Through these methods it hopes to build up a deep respect and love for all things Irish not only in Irishmen but in the rest of the world. The division of Technical Education is the only one which has not been yet supervised and definitely standardized.

¹Op. Cit. page 183

The Department of Education has realized the acute need of this division to the Irish people. Under the Vocational Act passed in 1930 it will attempt to bring the benefits of practical education nearer home for all Irish men. In this period the Irish have been extremely persevering in furthering educational opportunities; for they realize that it is only through education of their citizens that the new Government will prosper.

CHAPTER VIII

University Education

The history of University Education in Ireland is very brief. In 1800 there were only two colleges in Ireland-- Trinity founded in 1591 and Maynooth founded in 1795. Since 1794 Trinity received all Protestants. After education was granted to Catholics in 1793 they asked for a university of their own. The Irish Parliament in 1795 granted £8,000 a year for the establishment of Maynooth whose purpose was to prepare the Irish for the priesthood.¹ The grants to this university were raised as follows:¹

1813	£3,928
1815	£20,000
1869	£372,000

Sir Robert Peel had an idea for a university for all. His plan was to found a group of federated non-sectarian colleges affiliated for examination and degrees with a central university. The Queen's Colleges were established and endowed in Belfast, Cork, and Galway in 1849 with faculties in law, medicine, arts, and engineering. Queen's University in 1850 completed the scheme. This University was denounced by the Pope, however, and so was not patronized by Catholics.²

So determined were the Catholics to found a university that even after being refused a charter, they established

¹Cyclopedia of Education, P. Munroe, page 494

²Ibid, . 495

the Catholic University of Dublin in 1854.¹ This college could not grant degrees and it was a great question until 1904.

In 1873 Gladstone introduced a bill containing a plan for one university including Trinity and the Catholic. Since no endowment was offered the Catholic University, they opposed it. Trinity resisted very much. In 1879 Lord Beaconsfield was more successful with the result that the Queen's University was abolished and replaced by the Royal University of Ireland. This had a medical faculty but was really an examining body. The Catholic University enjoyed the privilege of appointing fellows from the Royal University. Six Catholic colleges were federated into one Raynbroth: Catholic University; Blackrock; St Patrick's College; Carlow; Holy Cross; Clontarf; and Catholic University, School of Medicine to form the Catholic University.

The Royal University met with some favor but still the Catholics struggle for more equality. Mr. Bryce failed in 1906 but Mr. Birrell found a solution in 1908. By this act two new Universities were founded, National University, and Queen's University, Belfast. The Royal University was dissolved and University College, Queen's College, Cork and Queen's College, Galway, became constituent colleges of the National University. The National University is undenominational. It encourages the teaching of religion provided the expenses are not paid out of state funds. It commands the confidence of the Catholics and

¹Clarke, R., University Ed. In Ireland, p.10-18

²Cyclopedia of Education, Munroe, page 495

Parliament grants it £70,000 for buildings and £64,000 annually. Queen's University, Belfast received £100,000 for buildings and £18,000 annually.

The Presbyterians have two colleges one in Belfast and one in Londonderry.. As for women's education the Royal University was the first to open its doors to women. Now there exists several separate colleges, Alexander College, Dublin; Institute; Ladies College, Belfast.

CHAPTER IXComprehensive Summary

From this study it can easily be perceived that the development of Irish education was neither constant nor uniform. Rather than taking the median course it either soared to the heights or was lost in the depths. In evaluating the development of education one must weigh the reasons for these unusual fluctuations. In each period to find the causes to understand the social conditions of the Irish.

In the Pre-Christian period the Irish lived under the Clan system with the greater mass of the people in ignorance but the leaders, that is, the Druids, were in possession of what authorities agree was an education of very high degree. Their education had this main purpose: to enable them better to hold the people in subjection. The Druids were therefore highly educated in religious rites, judicial procedures, laws, and poetry. No education was offered to the people except what incidental learning they obtained from the bards and chroniclers. The Druids themselves conducted very highly organized Bardic schools from which degrees were granted after twelve or more years of study. For the general public in this period there was no organized education; for the leaders a wide provision.

With the days of Christianity the attitude changed. The Church preached the equality of all before God, and accordingly they urged education for the masses.

this education was furnished to all classes through the monasteries. That great encouragement was given to education, that the Irish had a deep desire for it, and that it excelled in culture and skills is adequately proven by evidences now remaining. During this period all the Irish were intensely interested in education. Indeed, that seemed their only interest for no development was made in uniting Ireland politically or establishing it commercially. This period in Irish educational history is actually the most important, not only because education was brought to the masses, but because compared with the rest of the world it was one of the very few abiding places of learning.

The Irish were short-sighted, however, for in turning too much of their attention to education they forgot to protect it from others. Consequently, in the ninth century the Danes arrived, bringing with them destruction of all the monastic institutions and turning the confused Irish to Civil War. What was not destroyed by the Danes was laid waste by the Norman Invasion. The Irish were made serfs to these lords on their land, and thus general education was terminated. What little education existed was in the chief's court or bardic schools but learning at this time was in a state of rapid decline.

Before, the Irish fought the English for their land; now, they fought for religion with the coming of the Reformation and the Act of Supremacy. Nothing seems dearer to the Irishman than his religion so he fought more vigorously than ever. In times of strife education is forgotten. In the first years when civil strife was rampant little education existed. The English passed laws establishing schools but they



were little heeded. Penal laws on the other hand ordered no education for the Catholics. They therefore, obtained what education they could in the ill-organized and badly-taught 'hedge' schools. In the years from 1733-1831 the English turned to education as a means of converting the Irish to their ideas and religion. Private organizations were formed whose sole purpose was proselytism. The Irish would not attend the schools thus set up. When education was granted Catholics in 1793 many nuns' and brothers' schools flourished. Finally the English realized the failure of proselytism and declared "that no attempt shall be made to influence or destroy the peculiar religious tenets of a sect by education."¹

In accordance with the reports of commissions of inquiry the National System was set up in 1831 to provide free education for children of mixed religions. They endeavored to do this by bringing them together for literary instruction and separating them for religious teaching. In this period this development makes definite progress. This was only in elementary education, however. In Secondary education no organization was made except for examinations and grants were made in accordance with them. The chief difficulty here lay in the private organizations and the requirement of fees.

When the Irish Free State came into power it realized the chief defect of the educational system, namely; lack of coordination between the divisions. It frankly set to work

¹Corcoran, T., State Policy in Education, p.154

and abolished committees then in charge, bringing all under one head, the Department of Education in Dublin. In 1924 technical education was added and now the chief difficulty lies in re-organizing this department. The Irish Free State has done splendid work in coordinating primary and secondary divisions by appointing a Council of Chief Inspectors, by correlating the studies of both parts, by making standards for teachers both in training, ability, and pay, and by motivating the pupils by scholarships and examinations. The secondary school now has a certain grant each year and its course has been lengthened to six years.

In the revival of the Gaelic language the Irish Free State is especially interested. It orders its use from the very beginning in the Infant School.¹ All conversation is to be in Irish.² In the other schools Irish is studied and teachers to receive a grade of "Efficient" from the Inspector must be able to teach other subjects in Gaelic. Summer courses are offered and all the training schools require Irish so that Gaelic will soon be the language of Ireland.³

The present period in Ireland is one of enthusiasm for education. The Government has interested itself greatly and the people are imbued with the educational spirit and with the revival of things Irish. Since the Government wishes to establish their country among the nations of the world as a unit distinct from Great Britain they realize that education is the best policy.

¹ Lynn Dennis, The Irish Free State, p.380

² An Roinn Oideachais, Rpt. 1925-6-7, pp.24-25

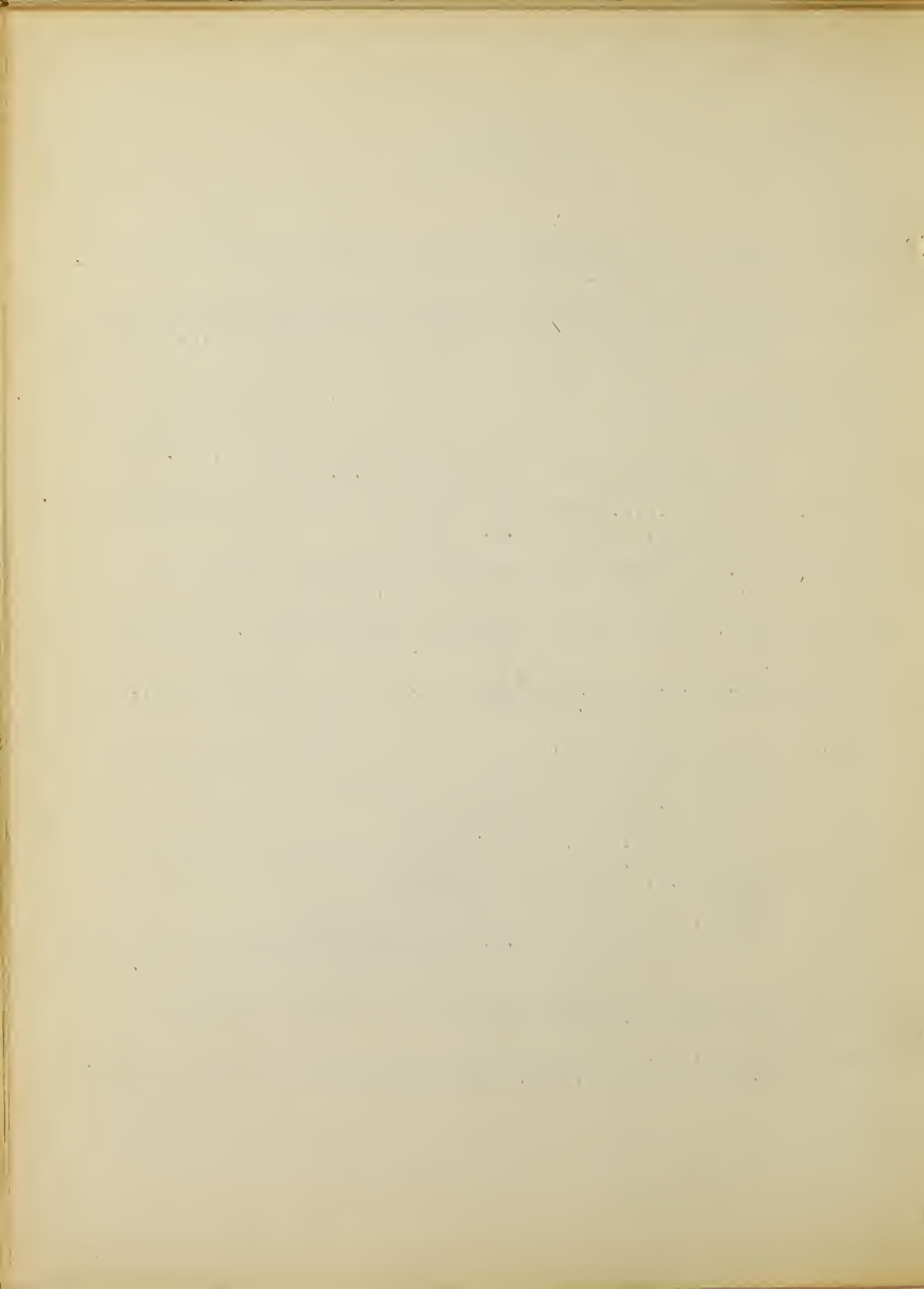
³ " " " Rpt. 1925-6-7, pp.187-188

This thesis has aimed at outlining in general the threads of development in Irish education through the ages. No period has been studied more intensely than the other, nor has any period been studied exhaustively. Any one of the periods is worthy of educational research in itself.

BIBLIOGRAPHY

Books:

- Balfour, Graham; The Educational System of Great Britain and Ireland, Clarendon Press, Oxford, 1893
- Barnard, Henry; Papers for the Teacher, (Republished from Barnard's American Journal of Education) Second Series, T.C. Brownell, New York, 1960
- Buxton, Charles; National Education in Ireland, John Murray, Albermole St. Dublin, 1853
- Carleton, Wm.; Triats and Stories of the Irish Peasantry, Vo. III Peter Fenelon, Collier Publisher, N.Y., 1892
- Clarke, Richard; F.S.J.; University Education in Ireland, Longmans Green & Co., London; N.Y., 1890
- Colquhoun, J.C.; The System of National Education in Ireland, Wm. Wight, Cheltenham, Curry & Co., Dublin, 1838
- Corcoran, Rev. Timothy; State Policy in Education, A.D. 1536-1816 Fallon Brothers Ltd., 1916, pp. 235
- D'Alton, Rev., E.A.; History of Ireland, Gresham Publishing Co., London, Half-Vol. I, 1898
- Dunn, Joseph and Lenox, P.J.; The Glories of Ireland, Containing the following:
Bigger, Francis, The Ruins of Ireland
Clarke, J.C.; The Fighting Race
Coffey, Diarmid; Irish Metal Work
D'Alton, Rev. E.A.; The Island of Saints and Scholars
Edmonds, Rve. Columba, Irish Monks in Europe
Flood, N.H. Grattan,; Irish Music
O'Carroll, Louis Ely,; Irish Manuscripts
Rooney, John Jerome; The Sorrows of Ireland
Windle, Sir, Bertram C.A.; Irish Men of Science
Published by Phoenix Limited, Washington, D.C., 1914
- Graham, Hugh; Early Irish Monastic Schools, Talbot Press, Ltd., 85 Talbot St., Dublin, 1923
- Guggenberger, A., S.J.; A General History of the Christian Era, Vol. I, B.Herder Book Co., St. Louis, Mo., 1927



Gwynn, Dennis; The Irish Free State, 1922-27, MacMillan Co., Boston, 1928

Gwynn, Stephen; The Fair Hills of Ireland, Mannscl & Co., Dublin, MacMillan Co., Boston, 1926

Healy, Most Rev. John; Insula Sanctorum et Doctorum, Sealy Byers & Walker, Dublin, Benziger Brothers, N.Y., 1890

Joyce, P.W.; A Concise History of Ireland, Longmans Green & Co., N.Y., 1913

Keating, Rev. Geoffrey; History of Ireland (Translated from Gaelic by John O'Mahoney) James B. Kirker, N.Y., 1866

Madden, Right Honorable Mr. Justice; Early History of Classical Learning in Ireland, Longmans Green & Co., N.Y., 1908

Nolan, A.M., A History of Ireland, J.S. Hyland & Co., Chicago, 1913

O'Connor, G.B.; Elizabethan Ireland, Native & Irish, Sealy Byers & Walker, Dublin

Orpen, Goddard Henry; Ireland Under the Normans, Oxford, Clarendon Press, 1911

Turner, Edward Raymond; Ireland and England, Century Co., N.Y., 1919

Zimmer, H.; The Irish Element in Medieval Culture, G.P. Putman Sons, N.Y., 1891

Official Documents:

Dept. of Interior, Bureau of Ed., Washington, D.C., Foreign Leaflet #1, Education in the Irish Free State, 1925

Report of Messrs. F.H. Dale and T.A. Stephens, His Majesty's Inspectors of Schools, Board of Education on Intermediate Education in Ireland, His Majesty's Stationery Office, Alex. Thomas & Co., Ltd., Abbey St., Dublin, 1905

Saorstát, Éireann, An Roinn Oideachais Éireann (Department of Education, Irish Free State):

Reports of the Commissioners on National Education in Ireland 1834-1841, Alex. Thomas & Co., Ltd., Abbey St., Dublin, 1842

Report for School Year 1924-25 and Financial and Administrative Years, 1924-25-26

Report for School Years 1925-6-7 and Financial and Administrative Years, 1926-27

Report for School Year 1927-28

Report for School Year 1929-30

Secondary Branch:

Brrainnse An Mean (Secondary Education Branch):

Report for School year 1924-25

Report for School Year 1927-28

Report for School Years 1928-30

Stationery Office, Dublin, to be purchased from Dublin
Publications Sales Office, Dublin.

Encyclopedias:

Catholic Encyclopedia, "Ireland" Irish Literature, Vol 8
Robert Appleton Co., N.Y., 1910

Encyclopedia of Education, Monroe, 1913, MacMillan, N.Y.

BOSTON UNIVERSITY



1 1719 02575 0045

